

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

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VOL. LXIV

MAY, 1933

NO. 5

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## EDITORIAL

### THE PRESENT SITUATION

China is stirred and buffeted by currents or movements of thought and effort that diverge and, in their divergence, augment the difficulty of articulating social and political interests and forces towards a generally accepted national goal. This situation makes urgent the fundamental reorganization of the entire life of China—a task menacing in its urgency and appalling in its staggering magnitude!

There is, first, the backwash of old customs and tendencies. In the midst of these eddy, second, the new ideals and urges set up by Sun Yat Sen and embodied, to some extent, in the Kuomintang. Third, there run into these, at times swiftly, strivings towards what is called a Communistic order of society. Not one of these movements dominates the country as a whole. Furthermore they mutually deflect and impede each other. Into this swirling whirlpool of emerging ideals and efforts within China rushes tumultuously the Sino-Japanese struggle! Feelings in connection therewith are the most torrential of all! It is bringing to the forefront China's lack of either a concerted domestic or foreign policy, except the determination to resist without any clear hope or vision of the ultimate outcome thereof. It is also making the Chinese intensely aware of their inability to protect their national integrity in the way that modern nations have long been doing—through militarism.

Inevitably Chinese thinking is concerned, therefore, more and more with the reconstruction of China's social order. In the case of the Kuomintang this involves a modification of the old capitalistic

system; in the case of the Communists an entirely new order; though in neither case is the goal sought clearly envisaged. It is significant that Chinese students are, in the main, more interested in a radical change in the social order than in the modification of any one now existent.

These few details of the situation in China, which might be extended indefinitely, indicate a crisis for both the Chinese in general and Christians in particular. This crisis presents three major issues. First, shall the new order sought be materialistic with no reliance on religion? Second, shall it be an order in which the main aim is the conservation of personality values? Third, shall the change dimly envisaged and the national protection sought be secured with or without violence?

In this crisis Christians in China are deeply involved. They share both the physical and mental agony caused thereby and the responsibility for helping make the stupendous change demanded. Like all crises this one is both an opportunity and a challenge! These come home to Christians in the question, "Can Christianity present and promote a social way of life that will help meet this crisis?"

In various projects, efforts and institutions carried on by Christian agencies much is being done to improve social conditions. But does this yet show the way to the new order, economic and political, for which the Chinese are groping? No immediate and easy answer to this question is possible. That Christians in China must take a part in finding the new social order sought is obvious. They cannot separate themselves from their environment! They must apply the spirit of him whom they follow to all the issues in which they are swirling. This cannot be done in a way that will show that Christianity has a lasting solution to the problem of the new order by sporadic and more or less isolated efforts in that direction, worthy though all such efforts be in themselves. Only by more wide-reaching and concentrated cooperation can this be achieved. The urgent necessity, therefore, of Christians helping meet the present crisis makes imperative the improvement, enrichment and unification of their existent cooperative efforts.

Such an increase of efficiency in Christian cooperative effort is demanded both to make more apparent the essential oneness of the approach of Christianity to the problem of personal character making and its emerging program to help cure the ills of China's social order that are so acutely evident. Christianity cannot meet the challenge now confronting it in China without further progress in the cooperative relationships already set up. That the Christian forces are conscious of this is seen in the fact that in many places earnest attention is now being given to this very need for improved cooperation. Christians are awake to the situation even though none can yet claim to have evolved a cooperative scheme comprehensive enough to meet the intricate need therefor.



### COUNTRY LIFE MOVEMENT

Reference is frequently made to China's "rural giant." This is not, we surmise, always accompanied by a due appreciation of both the giant's hugeness and his economic helplessness. China's rural population is, in a vital sense, a giant bound! Few realize that the unbinding of this giant and his influence on the future of China when freed, make together a task and a social factor that will continue for into China's future. The rural giant, bound or free, will continue to be a dominant factor in the life of China long after China has settled down to a measure of peace and economic progress. In the United States, we learn, something like four-fifths of the population are now urban dwellers. The major social problem is, therefore, urban. In China about the same proportion of the population is rural. Thus China's major social problem is rural. The ratio of urban and rural dwellers will change somewhat in China. But there is nothing to indicate that in any reasonable time urban communities will be China's major social problem, though their future must not be ignored on that account. All signs, in fact, point the other way. The possibility of China becoming industrialized and urbanized to the same degree as the United States, Great Britain or even Japan is a futurity in which one can only speculate with long-term thinking and with little hope of immediate benefit to the China that is. In any attempts, therefore, to plan for China's future far-sighted rural policies are necessary. Urban problems will be profoundly affected by China's rural population. Urbanites will be concerned and involved in China's rural conditions. Cities will receive, also, a major part of their population from rural districts. The future of the two is bound up together. Anything done, therefore, to help the rural giant will rebound to the help of his smaller, though somewhat more economically vigorous, urban brother.

We are glad to note, therefore, the beginnings of a country life movement among the Christian forces. This movement, in contrast to some others mentioned, tends to ease off China's distraction and agony of spirit. Being part of a national movement it shows that Christianity is being welded into the texture of the life of China. It is true that no worker in this field yet knows how to untie the Gordian knots in the shackles of the giant. Nevertheless in numerous experiments in communities, institutions and organizations Christians are actually trying to act out the slogan "Back to the Country!"

Some time since a tentative list of Christians and groups working towards rural improvement came to hand. These appear like a small band of pigmies beside the giant and his shackles! Often they cannot even reach up to his shackles! They are pioneers in unbinding a giant's shackles! Yet when looked at as a whole this list is significant. If completed it would appear more so. In it were a hundred workers scattered throughout forty-four or more centers, representing at least fourteen of the large Christian contingents. Eight different types of community experiments were listed together with the far-flung cooperatives' movement and the mass education campaign. Numerous other nation-wide organizations are also trying to unshackle China's rural giant.

Only one-third of the rural workers mentioned above are Chinese. The majority of Christian centers have not yet adopted any rural program, though the elements of such a program are now available. Students in mission schools, though they come mainly from the country, are all too often educated away from it! The training of country life workers and rural educational experiments are still woefully inadequate in Christian circles. The ideal of making the rural church a community-serving church is still seen only dimly by most Christian workers therein.

But these, and others, are the problems that call loudly for solution. They are the more immediate tasks of this Christian country life movement. That we now see them more clearly than before is, in itself, a sign of encouragement. They need not blind our eyes to the Christian country life movement that is getting under way. It should be organized as such. It includes all the other projects carried on by other organizations. To organize it as such would make more vivid its significance and increase the possibility of that far-sighted planning especially called for if the rural giant is to be freed and when free serve the good of China as he ought.

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#### PRESENT THE CHRISTIAN PROGRAM TO CHINA!

One difficulty Christianity in China faces is that of being known by many Chinese through only one small section of its forces or one small piece of its work. Disagreeing with what they see and having little appreciation of the many other efforts being put forth by Christianity, when viewed in the large, such observers are apt to discount its total impact upon the life of China far more than is justified. To evaluate Christianity in terms of one of the many denominations only of which it is composed results, also, in only partial understanding of its total contribution to the welfare of China. The time has come to give the Chinese people a view of the Christian Movement working among them as a *whole*! It has values that are obscured when seen only through the mist of organizational divisions or in terms of one section of its forces or one type of its work.

What might be done to present to the Chinese a vision of the whole impact of Christianity upon China? The Christian Movement has no program in the sense of a definite, outlined objective subscribed to by all its many contingents. Perhaps such a program is out of reach. Nevertheless nearly everything that one group can do to enrich the lives of those among whom its lot is cast is being done by the Christian forces, even though the cooperative efficiency thereof still leaves much to be desired. When all its activities are seen together the Christian Movement in China has an inclusive and significant program. Christians are helping meet nearly all of China's needs! This fact ought to be better known by both the critics and the friends of Christianity in China. It needs to be understood in terms of both evangelical and social work; for both are part of one program even though that program is still nationally inarticulate. Thus knowing it the critics would realize that in the large Christianity works for the enrichment of life in general; its friends would

better appreciate its many values; and both would come to see more clearly its indispensable place in the life of China.

A suggestion as to what might be done is found in the Interdenominational Missionary Campaign projected for next winter in from twenty-five to thirty of the largest cities in the United States. In this campaign more than twenty boards of foreign missions are cooperating. The object is to give a demonstration of Protestant missionary unity in presenting the work and call of missions today. The campaign should show, furthermore, how the work of one denomination is part of a far-reaching contribution to the spiritual and social welfare of mankind. Those influenced thereby will see the work of their own group not in terms of their own relatively few hospitals, schools, church members or missionaries (the usual way of presenting missions to its supporters) but in terms of the whole sweep of Christian effort throughout the wide world.

Realizing that their own contribution is but part of a larger one supporters of denominational interests will come to understand better the world purpose of Christian Missions. Many supporters of missions today view their relatively small contribution thereto against the background of problems and needs of world-wide extent. Their consciousness of the world's needs has grown but their outlook on mission effort has remained partial and denominational. In consequence a sense of helplessness tends to undermine their conviction of the whole missionary effort. Chinese, too, who view Christian effort in terms of piece-meal acquaintance therewith suffer an undermining of their appreciation of Christianity when they see it against the stupendous background of all China's baffling problems. Both, in other words, envisage the magnitude of the tasks demanding attention much clearer than they realize the significance of the whole Christian effort to work at them.

This Interdenominational Missionary Campaign should, if properly carried on, help to correct the above situation in the United States. Why not a somewhat similar Christian publicity campaign in China? Why not organize a group of Chinese Christian leaders to present in many centers of China the full sweep of the China Christian Movement? Christianity, it should be remembered, is one of the movements now flowing into and through the life of China. Such a presentation of Christian effort should be made to students and community leaders as well as others. The elements of the emerging Christian program should be set forth as part of the changing life of China, not as efforts of boards or missions. The inadequacies and weaknesses of the Christian Movement should not be blinked. Neither should anything like boasting tinge the presentation. The keynote should be the many kinds of service Christians are rendering to China. Through it all, of course, should run the conviction that Christians and their Message have an indispensable part to play in building the New China. The leaders in such a campaign, too, should be those best able to present these Christian activities without thought of their organization alignment.

For such a campaign the time is ripe! We should like to see the National Christian Council of China at its Biennial Meeting,



which occurs this month, take this matter up and start it off with a view to having such a campaign in China next winter. Such a campaign would, we feel sure, demonstrate both the wide sweep of Christian effort in China and the totality of its program.

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### CHRISTIANITY IN AMERICA

In one volume\* we now have the cream of Christian thinking and research on the state and trends of church life in the United States. In it the work of Roman Catholics and Jews is treated alongside that of Protestants. The results of a study of the denominational alignment of prominent people listed in "Who's Who" are also included. Of statistics there are plenty. Protestant Christians are dealt with in groupings—32—instead of the usual large number of separate denominations. In Christian thinking there is a trend away from non-theistic humanism, a distrust of liberal theology, an emerging resolution of the science-religion controversy and a renascent supernaturalism. In 1932, the year surveyed, there was "a better and more aggressive evangelism"; church attendance registered gain; and church membership increased by seven percent. Interest in church participation in social effort rose, together with increasing Christian attention to the problem of social reconstruction.

One feature of this Year Book, of special interest to Christian workers in China, is its study of attitudes or feelings anent closer Christian unity. There is a resume (page 308) of the "Sentiment for Church Union" in what is practically the rank and file of the churches. Only the Lutherans, Southern Presbyterians and Southern Baptists register a majority against the idea of unity and at least one-third of them are in favor of some sort of union. The majorities of fourteen other mostly large groups are in favor of church union, though opinion thereon is almost equally divided as to whether this should be federal or organic in nature. "It is clear that the divisive tendency which seemed to be inherent in Protestantism is being reversed today." (page 61). The encouragement caused by the above is, however, tempered somewhat by other facts. "One development of the year was an apparent intensification of sectarianism and denominationalism." (page 85). Hesitancy as to union seems, to some extent, to characterise leaders in church circles. (page 85). "Few large union evangelistic meetings were held during the year in comparison with the number held a decade ago." (page 35).

The above references to Christian unity indicate that while the divisiveness of Protestantism is decreasing as regards loyalty of all the members of any one group to that group alone, there is a wider and more inclusive grouping of those for and against church union that cuts across all the church groups studied. One section of Protestant church membership is girding up its denominational loyalty while another, somewhat larger numerically, is turning towards a more inclusive Christian fellowship than any denomination now offers.

\*YEAR BOOK OF AMERICAN CHURCHES. Herman C. Weber, Editor. Issued under the auspices of the Federal Council of Churches. Published by the Round Table Press, 354 Fourth Avenue, New York, N. Y. Gold \$3.00.

## Christian Leaven in Rural China.

FU LIANG CHANG.

**D**URING Eastertide, 1928, the Protestant Christian leaders of the world met on the Mount of Olives and faced the problems concerned with the world mission and the expansion of the Christian religion. At that time they heard the rural giant's call for help! The Jerusalem "Findings" on Rural Problems is a most remarkable document and may well be considered, as it has been called by many rural workers, "the Magna Charta of the Christian farmer."

First of all, according to these "Findings," man is a unity; his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. The abundant life, which Jesus came to the world to give to all men, enters into every aspect of their life and relationships. Aside from the quality of their life, the quantity—the immense number of rural people of the world—staggeres one's imagination! A rural billion! They are scattered over three-fourths or more of the inhabited areas of the earth and away from centers of wealth and population. Their modes of living, their occupations, and community life differ considerably from those of industrial and urban centers. To serve them in their peculiar situation, to share with them our common Christian heritage, to lead them to a Christian way of life and to build with them the Kingdom of God in rural areas—these present a compelling challenge to the Christendom of the democratic peoples of today. To meet this challenge on a large scale at the present moment is hardly feasible, so it was recommended by the Jerusalem Meeting to experiment in a number of selected areas by concentration and intensification of work, so correlated and varied as to meet the needs of the whole man and the whole community.

The Jerusalem Meeting also marked another forward step in its greater emphasis on the *Christianization* rather than on the *evangelization* of a rural community. Theoretically these two phases of Christian work are the same thing, for the one should naturally lead into the other. Nevertheless, in the one hundred and twenty years of Christian history in China this pious assumption has been far from the truth. There are many scores of country churches or congregations having a history of anywhere from twenty to seventy years of evangelistic efforts, most of them with a membership of twenty to seventy Christians. Such Christian groups should be the leaven in their communities, but they have somehow lost the power of leavening for their presence or absence, to use a Chinese expression, "neither tickles nor hurts" their communities.

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An address given before the Shanghai Missionary Association, March 7, 1933.

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**NOTE.**—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

As a follow-up of the Jerusalem meeting, the International Missionary Council sent out a rural work specialist, Dr. Kenyon L. Butterfield, to India, China, the Philippine Islands and Japan to assist the younger churches in their study of their rural problems. Dr. Butterfield's report is entitled: "The Rural Mission of the Church in Eastern Asia." This is too well-known to need further comment. The keynote of his recommendations to Christian workers in rural China is in the so-called "Rural Community Parish."

The two common systems of church organization prevailing in rural districts include the traveling evangelist or a band of traveling evangelists and the resident preacher. The former is a mission paid worker whose duty is to preach the Gospel over a large area, often comprising several hsien\* while the latter is either supported by the church or, more often, heavily subsidized by the mission. The first system insures the self-support of the country church for the mission provides only a visiting preacher from time to time; for in building a place for worship or inviting a resident preacher, the local congregation must finance the project themselves. But this involves the risk of trying to cover an extensive area without getting anywhere. It works well up to a certain point, especially in the beginning; yet if the church is to grow, the need for a full-time pastor is imperative.

The second system, that of a resident preacher, should theoretically follow the first; otherwise it would exclude the possibility of self-support—at least in the beginning. Because of the meagre support or aid from the local church to pay a better trained worker, the resident preacher is often a poorly trained man. Furthermore, the mission policy seems to be to send to the country a number of workers who are either too old for active service or unable to co-operate with others, thus making the rural church in some places an asylum for the aged and the misfits. Under such conditions one cannot blame the resident preacher for sitting in his church and doing nothing.

No mission or church in China has worked out a church organization which is satisfactory in every respect. The ideal church organization is one which appeals to well-trained rural ministers to devote their lives in a community-serving church, carrying out a community-building program on a self-supporting basis, and training and cooperating with a strong lay leadership. This necessitates that the country pastor serve an area that it is humanly possible to look after, so that he can devote his life to the building up of the community as a cell of the Kingdom in rural China.

A "Rural Community Parish," according to Dr. Butterfield, is a natural community in the country, consisting of a group of contiguous villages, surrounding a market town, or other natural center, at which the church for the community is located. The population of such an area would be about 10,000 to 15,000 or more, all living within a customary walking distance of say 10-15 li †about one-third

\*District

†About one-third of a mile.



of a mile to the center. All the agencies for educational, social, moral, health, and economic progress should be urged to join forces for the building up of a new community in this area. The church, above all, should lead in making all these endeavors Christian in spirit.

Since Dr. Butterfield's visit two years ago, a number of churches have set aside one or two places in which to experiment on this idea of the "Rural Community Parish." Two illustrations may be given. In each case the key to the success of such an experiment is a young pastor, who has not only heard the call for help from the rural giant but has also a vision of what a rural church might be.

In the summer of 1929 there was a young Methodist pastor in North China, who was very much dissatisfied with his work in the city. He was ready to leave the ministry and was only prevented from doing so by the prayerful persuasion of a missionary, whom he respected very highly. In the fall of the same year he was transferred to a country church which had enjoyed a history of forty years of Christian work and boasted a church membership of 118 indifferent Christians. When he first went there, he had to open the church building and clean the place himself, for the church had been dead and deserted for sometime. At his first Sunday service the church was graced and the new pastor honored, with the presence of three old ladies! In November, 1930, three of us went unannounced one Sunday morning to visit the same church. The Sunday School with about one hundred boys, girls and adults was in full session. There was apparently order and interest. The morning worship was orderly. Singing and responsive reading were excellent.

We spent the night there and discovered the secret of this pastor's success. His church has conducted fifteen mass educational classes during the autumn and winter seasons in which were enrolled 210 students of both sexes. The Hsien Mass Educational Bureau offered seven prizes to the three hundred mass educational classes in the county. Those conducted by this church won them all. Bible study groups and bands of voluntary workers were also organized by the pastor. During the following China New Year season an anti-gambling society was formed with about one hundred men and women. At the same time fifty voluntary workers travelled with the pastor and preached to the people. As a result in less than two and half years the church was revived, the number of Christians almost doubled and enough money raised, among the church members, to support the church. By freely spending itself in serving others the church has found its life and gained leadership in the community, becoming truly a community-serving church.

Another illustration is found in a rural church outside Nanking. The young pastor took charge of it only about a year ago but he has already done wonders. Three or four months after he first went there I visited him. It so happened that during my visit the Boy's Club had its regular weekly meeting. There were present at the meeting about a dozen boys from ten to sixteen years old. The chairman, secretary and other officers were all boys, the pastor

being the advisor. The club had a creed of twelve articles such as not to smoke, or drink, etc., and had also a constructive program of activities such as health promotion, tree planting and other civic improvements. I met the young pastor last January and was told that eight such youth service clubs had been formed in his parish. Among other interesting activities the building of a house of worship in one of the villages deserves special mention. It took 183 days of labor, 58 piculs of straw and about \$80 worth of other materials to complete this project. Not only were these raised locally but non-Christians as well as indifferent Christian members of the village shared in the work. This building stands out as a real community house of the people, by the people and for the people.

The community building program of such a parish consists of a varied number of items, depending upon the condition and needs of the local society, and even more particularly upon the vision of the pastor. The common items in such a program are six in number, namely; evangelism and religious education, livelihood, literacy, health, home, play and recreation. Because of the essential importance of the first in its content and approach we shall briefly consider it.

To proclaim the Christian Message effectively it must be supported by deeds of love in the lives of individuals. When we ask ourselves what led us to become Christians, most of us would agree that the chief reason was, that some one, perhaps our parent, pastor, teacher or friend took a special interest in us, showed us the Christian way of life and led us to Christ. In spite of large evangelistic meetings, comparatively few are really converted by preaching. Public preaching is not necessarily the most effective means of helping people to become Christians. How carefully our Master himself chose his disciples and how painstakingly he trained them! It was by His personal relationship with them that out of these twelve common men, He created the pioneers of the greatest movement in the world.

The Christian Message to the farmer must be concrete as well as vital—in terms of his village life and experience. It is not enough for the preacher to burn with a message, he must make it vital to the hearers in terms of their experience and understanding. The Chinese farmer is still living in Old Testament times. To proclaim effectively the Christian Message of today to a people who are, as it were, living in the first century, yet possibly in immediate contact with the civilization of the 20th century, requires a large measure of human sympathy and adaptability. No good husbandman will sow his seeds, however well selected they may be, without first being sure that the soil has been properly prepared for them. How necessary it is, likewise, for the rural worker to understand the mind of the farmer so that the ministry of preaching may meet his needs as well as lead him to Christ.

The work of a rural community parish pastor lies primarily in the spiritual field. To expect him to be an expert in all lines of a community-developing program is impractical. It is necessary,

therefore, for the pastor to call in special helpers from outside from time to time to carry out the different lines of the program. This group of specialists is a mobile force residing either at a mission station or at a training institution. They may be employed by one mission, or several missions may join together in organizing and utilizing such a service group. For the financing of such a group the use of foreign money is well justified.

This service group should not, however, be an extra financial burden to the missions. At each mission station there is usually some one who has specialized in evangelism and religious education, a worker for the home, and, in connection with a Christian hospital, some medical doctor or nurse who is interested in rural health. At some stations an agricultural missionary or a Chinese worker, who has had some training in agriculture, and some one interested in literacy, can also be found. In connection with such a service group, money is not the primary consideration: this is rather a realization and a determination on the part of interested missions to shift the emphasis in church work from a narrow to a broad program and from an extensive to a concentrated program and field.

In the beginning all that is necessary is for these specialists to give more time to the rural community parishes, helping them to carry out their respective correlated programs. In the meanwhile they can help other churches for a large part of their time. It may be well to have such a service group affiliated with a training institution, not to spend much time in teaching but so that its scope of service may be widened and the future workers of community parishes be better trained and prepared for the building of Christian communities in rural China. How many fields of concentration such a service group can adequately help depends upon the state of development of these rural community parishes. It is not necessary to have all the specialists for different lines of the program at one time. The program needs to be developed gradually in close coordination with the training of voluntary leaders. In fact one of the major responsibilities of such a service group, aside from assisting the pastor to carry out a community service program, is to train local groups of lay leaders, who can continue the work started by and in cooperation with visiting specialists. Only thus can a community-developing program be carried out economically and enduringly.

The rural community parish aims at self-support at the very start or within the shortest possible period. However, self-help will not come because of a pious hope. It is essential to create certain conditions among rural churches conducive to self-support. A sense of proprietorship among church members, that is, that the church is their's and should be supported by them, and a growing number of church members, who all share in the financial responsibility of the church, are two conditions indispensable to self-support. These, in turn, must be closely correlated and the work of the church vitally related to the daily life of the people. Unless it is thus vitally related, this child of foreign missions will remain a stranger and pilgrim in rural China!



① Christian cooperation is the only key that will open the door to the rural China puzzle. Cooperative efforts in the rural field may take several forms: training of rural workers of both college and middle school grades; research, experimentation and extension under the auspices of Christian churches and institutions as well as regional union service groups; lay training under regional or denominational leadership; and a national organization of the Chinese Church and foreign missions for planning, supervising and correlating all Christian rural work. Both the Butterfield Report and the Report of the Laymen's Inquiry insist upon the necessity of cooperation in facing China's rural problems; and both contain a number of suggestive recommendations.

The rural community parish is only a pattern, even though the most promising one, along the lines of which we need to experiment. It will take a number of years before enough experience can be gathered to make future plans in rural work with assurance of success. Whole-hearted Christian cooperation in organizing a national body to take charge of rural work in the country is a consummation very much to be desired, but for the present quite unattainable. But what can we do in the meanwhile with the rural church? Before we can answer this question, we need to have a clearer understanding of what constitutes a rural church. According to the North China Kung Li Hui, any local Christian congregation which possesses the following qualifications may be recognized by the annual meeting as a church:—at least fifteen resident communicants, a place for meeting, the provision of local expenses, a responsible committee in charge and regular meetings. According to some other denominations such Christian groups as described above, may be classified as out-stations, chapels or preaching places only, not as organized churches. According to this latter view an organized church should have a hundred or more Christians and, in most cases, a resident pastor or evangelist.

Scattered throughout the length and breadth of this country there are hundreds of rural churches or congregations of twenty to forty Christians or less, who meet from time to time. The meetings are in charge of local lay leaders. There are no resident paid pastors or evangelists. Perhaps once a month a Chinese travelling evangelist and once or twice a year a missionary visits such groups. What constitutes a compassible program for such a rural church or congregation? The following are suggested:

1. Sunday Service. This is the only regular weekly occasion for rural Christians to meet. It should be made the most important event of the week; an occasion for worship, Bible study and fellowship. The following questions are intended to stimulate thinking and search for information in this connection. Is it desirable to divide the Sunday service into periods of worship, instruction and witnessing? What available materials in the lines of hymns, prayers and selected Bible readings are suitable for worship? What course is best for the instruction of rural congregations? Has the

N.C.C.R.E. prepared material to meet this need?\* Is the material produced by the C.S.S.U., the Baptist Sunday School Association, or the Christian Endeavor Society suitable? Should witnessing be shared by as many church members as possible? How can witnessing be used to maintain the fervor of one's spiritual experiences without allowing it to sweep one off one's feet by extreme emotionalism? How can evangelists and local lay leaders be helped in conducting Sunday services and in rendering other forms of Christian service through available resources in leadership and equipment of mission stations? Is it possible and desirable to have groups of these rural leaders meeting at some convenient center or mission station once a month to prepare their work together under the leadership of a Chinese pastor or missionary?

2. Family or College Prayer Group. It is essential for Christian parents, who are able, to have regular family worship. But for those who are illiterate or unable for one reason or another to do this, several should join together at some convenient place to form a cottage prayer group which might meet once or more times a week. Is the revised edition of the Family Altar found suitable? What other material is available for such meetings?

3. Literacy Project. One literate man, at least, can be found in a rural congregation. He can be made the teacher of the literacy project. In North China, where there is long leisure during winter months, the literacy class may be conducted nightly. Perhaps it is less difficult, however, to hold a weekly literacy class on Sundays after the morning service. A number of rural churches in East China follow this plan very satisfactorily; they often have Sunday literacy classes for adults as well as for children. Some suitable text books are needed which will enable illiterate students to learn the characters in daily use with their religious content.

4. A Rural Library. A rural library for the use of literate or semi-literate farmers and their families should consist of books on various subjects. They should be simple in character and written specially for rural people. One hundred and sixty kinds of People's Readers, consisting of history, science, civics, biographies, drama, stories etc., published by the National Association of the Mass Educational Movement, and a number of simple religious and rural readers form a substantial nucleus for a rural library. In addition a simple Christian periodical and a good daily newspaper will complete a Five Dollar library for a rural church.

5. Health Education. A few well-chosen posters on cleanliness, prevention of some common diseases etc. with the simple booklets of the Council on Health Education can be used by a rural church. Small boxes of home remedies such as boric acid, sulphur ointment, mercurichrome, Epsom salts, quinine, etc., costing about one dollar, would be great blessings to the people of a village.

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\*See article "Recent Development in Religious Education in China," *Chinese Recorder*, April, 1933, page 216.

These remedies should be properly labelled and their uses clearly prescribed. Several lay leaders should be taught the use of these home remedies.

6. **Agricultural Improvement.** This project should be based upon those successful experiments only which can easily be duplicated and are more or less fool-proof, and should be selected by an agricultural expert. Smut control of barley, Kaoliang, and millet by means of copper carbonate is one; improved seeds of cotton and wheat for certain tested districts is another. Certain simple posters illustrating methods of control of locusts and rice borers, such as those published by the former Kiangsu Provincial Bureau of Agriculture and Mining, are very effective in introducing ideas in agricultural improvement.

7. **Week of Evangelism.** During the China New Year season there is a week of Evangelism. Suitable and attractive material is prepared annually by the National Christian Council. This can be purchased from the Council for the use of rural churches.

8. **Farmers' Spring and Autumn Festivals.** In spring and autumn of each year a Sunday is to be set aside for the celebration of these festivals. The former is centered in the theme of "Co-operation Between God and Man" and the latter, in Thanksgiving. During these festivals we hope to introduce, as a project in self-support, the idea of the "Lord's Acre Plan." Suitable material is prepared by the N.C.C. for the use of rural churches. The travelling evangelist may arrange the celebration of each of these festivals at the various rural congregations under his charge during his itinerary.

The above are some suggestions of what a rural church may be able to do with the local lay leadership and with the aid of the occasional visit of a travelling evangelist. They are intended only as suggestions. They may stimulate rural churches to try other projects, and rural workers to prepare more suitable material.

For an organized rural church or a parish with a church and a number of rural congregations which have a resident pastor or evangelist, the following *projects* are suggested. Most of them have already been proved successful. They can be carried out by any rural worker at little or no cost, provided that he wishes to learn and experiment with new ideas and methods. Not all the projects listed below should be carried out by any one worker or at the same time; they are intended only as provocative suggestions or germinal ideas. They need to be worked out in each particular situation.

*Reading of rural literature.* Purpose: to learn the experiences and thoughts of other rural workers and to stimulate one's own thinking and work. The most important of these are: the Jerusalem Meeting Report and the Butterfield Report: publications of and on the Mass Education Movement experiments at Tinghsien and Wusih, The Shantung Rural Reconstruction Movement at Tsoping, the



Rural Normal School Movement under W. T. Tao, The College of Agriculture and Forestry, University of Nanking and I.R.R.C., Peiping; and biographies of great rural leaders such as Bishop Grundvig of Denmark, Father Raifeisen of Germany and Pastor Oberlin of France, etc. Circulating libraries for meeting such needs are being conducted by Christian universities and seminaries.

*A Vegetable Garden.* Purpose: appreciation of the work of nature, closer sympathy with the toiler and the helping of self-support. Size and varieties of vegetables, including flowers, according to local conditions. Literature and seeds may be obtained from the Nanking College of Agriculture or locally.

*Planting of Trees.* Purpose: to promote reforestation and a spirit of cooperation among the country people. Some possible activities are: Arbor Day as a community project; planting trees on the graves by Christians and around or inside the church compound, each rural worker to plant a tree a year as an example. Education and community agreement are very important as to the protection and care of trees.

*Cleanliness and Health Education.* Purpose: to promote cleanliness with the church as an example and to teach simple health ideas; to cooperate with the community in observing a Health Week and days for cleansing. Suitable activities are: to cleanse the chapel thoroughly; to sweep, cleanse the streets leading to the chapel and drain and fill their holes, and repair if possible; to give public talks on health and sanitation. Literature and pictures are procurable from the Bureau of Health, Ministry of Interior, or Council on Health Education, c/o the National Christian Council, Shanghai.

*Literacy Class.* Purpose: to teach people to read and write and to lead people to a good life. Activities are: classes conducted at night during the leisure hours by voluntary teachers; for these material is procurable from the National Christian Council, National Committee Y.M.C.A. and Y.W.C.A., Shanghai, and the Mass Education Movement Association at Tingsien, Hopei.

*Social Education.* Purpose: to tell current news with an educational purpose and to provide wholesome recreation. Activities: on one evening a week, a news' telling meeting of villagers at which the rural worker tells the current news of the week and some stories and teaches singing. In this teachers can also help.

*A Village Library.* Purpose: to encourage the reading of useful books. A series of 160 booklets, dealing with many subjects, entitled the "People's Readers" is published by the Mass Education Association, and can be purchased for \$2-3; simple religious educational books, booklets on agricultural subjects and a weekly paper are also published by the Nanking College of Agriculture. A Christian periodical and a local daily newspaper should also be included in the library. Total cost about \$5.00. All this is best managed in connection with a literacy class, a youth club or a laymen's committee.

*Dialogue Evangelism.* Purpose: to make rural preaching less monotonous and more interesting and to ask and answer unspoken questions in the minds of the audience. Two speakers ask and answer questions to clear off popular misconceptions regarding Christianity and to suggest Christian solutions to local problems and daily living.

*Religious Education of Children of Christian Parents.* Purpose: to give suitable religious teaching to the children and to give a place of importance in the church to children and youth.

*Farmer's Spring and Autumn Festival.* Purpose: to help Christian farmers realize that they are co-workers with God and should be grateful to Him for the harvest, and to promote the "God's Acre Plan" for helping self-support. Materials for the celebration of festivals are procurable from the National Christian Council.

*Christianizing Home Week.* Purpose: to help people to live Christian lives at home and to lead the whole family to Christ. Material for observing this week is prepared by the National Christian Council of China.

*Cottage Prayer Groups.* Purpose: to keep family worship every day, by teaching the heads of families how to conduct family worship. Either each family conducts its own worship or a group of families worship together. Revised editions of Dr. C. Y. Cheng's Family Altar published by the Christian Literature Society, Shanghai, can well be used.

*Fellowship Groups.* Purpose: to help one another to lead Christian lives and to lead others to Christ. The Christian pastor should get as many laymen as possible interested in witnessing and sharing their lives with others. Small fellowship groups will be most desirable for this group fellowship.

*Cooperation with Christian Students.* Purpose: to serve the villagers through the special help of Christian students and to give the latter some actual experience of rural life. There are many Christian students full of social passion who wish to help rural people. The rural pastor should arrange with universities and schools to utilize suitable students during vacation and week-ends. Expenses and equipment can be provided by the students and the institutions concerned. This source of rural service personnel has hardly been tapped by Christian workers.

With some training and finance the following projects can be carried out by suitable workers: boys' and girls' clubs; dramas for educational and evangelistic purpose; rural cooperatives; Chinese musical clubs, Chinese boxing clubs; sanitary tea houses for healthy recreation; agricultural fairs and social education; day nurseries during busy seasons; children's clinics; and mothers' clubs.

I have tried to show that a comprehensive plan of Christian rural work for the whole country as well as a compassible program for a rural parish and even for a rural congregation are necessary

to bring the abundant life to rural China. But plans and programs, however simple and practical, are not enough. What the Christian Church in China needs today is men and women of prophetic vision and social passion, who are willing to give their lives in daily living, serving and guiding their countrymen. During the great flood in ancient history, Emperor Yü, who had been promoted to the imperial throne because of his flood relief work, felt personally guilty when he saw any one drowning. Hou Tsien, the first minister of agriculture, was conscience stricken, when he found men dying of hunger. When our Lord Himself saw people lost like sheep without a shepherd, He was moved with compassion. He taught all those who came to Him. He healed the sick and comforted the distressed. He fed the hungry and helped the wounded. During these the darkest days in China's history, when there has been so much suffering and distress, discouragement and despair, people are looking for help, protection, guidance and words of courage and cheer. When we look at rural China today, the words of our Master come to our mind: "The harvest truly is plenteous but the labourers are few." Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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### The Church as Rural Rebuilder

JAMES A. HUNTER

**A**FTER reading "Re-Thinking Missions" one cannot but have a feeling of deep gratitude for that group of men who first conceived the idea of this tremendous study, and also a feeling of profound respect and admiration for those who made the study and appraised the results. One is moved to agree and to disagree; to wonder and to *re-think*. It is a good thing to know what some representative laymen of those who are supporting the work of missions in these three great countries think about this work; what they think are the important matters; and also to notice some of the issues which loom rather large in the work which they have considered harmful, of little value, or have even failed to appraise. This thing was not been done in a corner, nor was it intended that the results should be placed on the shelf. It has cost much in money and time expended, and also in physical and spiritual power of great and good men and women, both in these mission lands and from the churches at home. It ought, then, to be thoroughly studied, the issues raised carefully considered and constructive plans made for improvement in all lines of the work of the Church in these mission lands. This article is confined to a consideration of Chapter X, "Agricultural Missions." It is the discussion of some of the issues raised in the work of the improvement of agriculture and rural life in relation to the Church in its work of promoting the spread of the Christian life.

The first few sentences of the chapter give the motive for Agricultural Missions: When the church as a whole recognizes



that<sup>1</sup> "work for the improvement of agriculture and village life in the Orient is an integral part of the missionary enterprise," a great impetus will be given to the progress of establishing an independent, native church among China's eighty percent. The preaching of the Gospel has from the first been the chief purpose of the Church in promoting missions, but very early and ever increasingly the work of healing the sick came to have a major part. Later it was felt necessary to train some of the converts to help in the preaching, so educational work was started and has now grown to occupy a major place in mission organization. But all of these found their centers in the larger cities and drew their personnel from the country. Particularly was this true of the educational system which, with its primary schools in the country graduating into the higher or middle schools in the larger centers, formed a regular highway from the country to the city, and once there it was difficult for the individual ever to be of large use to the country again. During the last decade the importance of rural life work has been growing until it can be said that this too, "is an integral part of the missionary enterprise." To help the people of a rural community to a permanently better and fuller life is a true expression of the Christian spirit, but this cannot be attained with any success without an intelligent understanding of the social and physical environment in which the farmer lives, the forces which have brought it to its present unsatisfactory condition and the means by which permanent improvement may be expected.

Too much emphasis cannot be made of the<sup>2</sup> folly of attempting to transplant western agriculture to the Orient,<sup>3</sup> "neither should the suggestion of western substitutes for eastern crops, animals and equipments be indulged in by the novice." The report is very clear on this matter. It insists that a<sup>4</sup> "careful analysis of the agriculture and rural life of the Orient is needed as a prerequisite to the formulating of general plans of procedure," and that<sup>5</sup> "experimentation should not be undertaken until all available results of indigenous experience and research have been fully realized." Could one view, as probably the investigators and appraisers did, the wrecks of well-intentioned efforts along this line which have strewn the path of the mission enterprise one could realize why this word of caution is made again and again in the report. Time and money have been wasted, but worst of all, too often the confidence of the people who should have been helped has been injured.

Not all missionaries can be research workers, however, and with only two or three mission-supported universities where agricultural or rural research work is done it is not easily possible for all of their results to reach the missionaries who need them. There needs to be a better coordination of the resources which are now available for the work. There has recently been organized in North China a body which looks to the solution of this difficulty. The North China Christian Rural Service Union which at present has branches in Hopei and Shantung is constituted of representatives of the larger mission groups in the respective areas and has cooperative relation-

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Pg.<sup>1</sup> 214.Pg.<sup>2</sup> 217.Pg.<sup>3</sup> 229Pg.<sup>4</sup> 221Pg.<sup>5</sup> 221.

ships with specialized educational or research bodies. Its purpose is<sup>6</sup> "to make special studies of rural problems and to render specialized service to the Christian churches in rural communities, aiming to quicken their spiritual life and to make more effective their Christian influence throughout the community." It plans to share in the use of specially trained personnel and as a group to invite specialists in agriculture and rural matters to serve in the work of all the members. It is in a position to act as the center for planning the rural work of the churches in its area, and to act as the liaison between the churches and the educational and research institutions.

The North China Industrial Service Union<sup>7</sup> is another similar organization which aims at improving the livelihood of the rural people by strengthening and improving small type industries of a sort that can be carried on in villages. They have already under way projects which look toward helping the farmer in the marketing of his cotton, the training of wool weavers, and the perfecting of hand machinery for the preparing, spinning and weaving of the wool, and have investigated the possibilities of helping the small type industries in iron, glass and pottery.

"Re-Thinking Missions" does not mention these organizations as they were just in process of organization when the Commissioners were in China, but they look to the solution of some of the difficulties which the Commissioners pointed out, and possibly are better fitted for the work of coordination and cooperation than the organization suggested by them. The time has past (if there ever was justifiably such a time) for independence and isolation in mission work, and while this fact has long since been recognized in evangelistic and educational work it has not yet become fully effective in the rural improvement work. There needs to be a plan for all such work that is based on the results of sound investigation and study, and a pooling of specially-trained personnel and of results of experience and study. Such organizations as the above-mentioned point the way, and as they are intimately connected with the National Christian Council their interrelation with the other work of the Church is assured.

This suggests another section in "Re-Thinking Missions" where attention is called to the success in the solution of some of the rural problems of India through the "rural reconstruction units." When Dr. Kenyon L. Butterfield was in China in 1931 it was decided, because of the different conditions here, to call similar projects in rural work by the name of "community or rural parishes," and considerable interest was aroused in rural improvement work with this new emphasis. A number of such "parishes" have been projected by different missions in different parts of China with more or less success. The *sine qua non* of the success of such a parish, as expressed by Dr. Butterfield, was that it should be as nearly independent of outside financial assistance as possible. In lieu of financial aid the parish was to receive direction, suggestion and

6. See *Chinese Recorder*, March, 1933, Pg. 198.

7. See "Work and Workers" in this issue for additional information on this Union.

promotion from a so-called "rural service center" which was a group of specialized workers, who with their special equipment would serve a number of parishes. Something along the line of this idea is being put into practice by the Nanking Theological Seminary at Shun-hwachen and there are perhaps others, but it is a method that deserves a wider trial.

Here is a method by which two or more missions working in a given area may pool their specially trained workers and equipment, and, through a well planned, coordinated program, help the pastors of the rural community parishes in their area to organize evangelistic campaigns, promote 1000-character classes, organize boys' and girls' clubs, "extend" agricultural information, distribute improved seeds, promote health campaigns, etc. Any one of these might exhaust the resources of the parish pastor, but with the aid and direction of the service center he is able to organize his own parish and make his church more and more the center of helpfulness for the community. The emphasis seems to have been misplaced in promoting the idea of the rural community parish. The parish and the service center must go together, but the one without the other is crippled and perhaps the service center needs first to be organized. Such an organization as the North China Christian Service Union might arrange for and promote a number of such service centers in its own area.

There is a further issue which "Re-Thinking Missions" raises in this chapter which deserves attention. At the end of the chapter there are<sup>8</sup> three recommendations with special reference to China. The first and third which urge the further development of research, the training of research workers, and the enlargement of the agricultural extension service, probably have the approval of all who have been interested in rural work, and there are at present, organizations supported by missions which are endeavoring to promote and carry out the suggestions here made. The second recommendation, however, does not seem to have touched the real problem. It would be interesting to know how many of the students now studying in the middle schools supported by missions would elect to study agriculture and courses pertaining to country-life leadership with the purpose of using such training in rural improvement work. The educational system seems to be built with the university as the goal, and the curriculum even in the primary school is arranged with eventual promotion to the university in view.

The result is that by the time a student has reached the middle school he has lost his touch with rural life and has his mind set on the university. If he fails to matriculate in one institution he will try another, and if for financial reasons he cannot go on he will find some position in the city. This is not strange for he is absolutely unfitted for any work in the country. The cause of this reaches farther back than the primary school. It begins when the bright child is encouraged by his parents and over-fond friends to look forward to being a student who need not work as his parents have.



Of what use would there be to promote<sup>9</sup> "middle schools in rural environments for the training of agricultural and country-life leaders" if the students up to the time of middle schools have been trained in another direction? Such schools would be filled with students who for financial reasons, or because of a lack of the mental preparation or ability, could not go on to the university. This is not a guess as to what would happen, it is a statement of the fact in more than one case. The same force is effective even farther back in the educational ladder. A vocational school of higher primary grade was established in a rural environment not far from a large city in the north. After about a year of vain effort it was closed up because there were not enough pupils to make its continuance worth while. The parents of the boys did not want to send them to a school which would not lead to a middle school.

What then is the solution? There are at least two means of meeting this difficulty which look toward the eventual "growth of middle schools in rural environments."

The first of these is a more thorough system of adult education in the country using all of the best means and methods which modern educational practice has proven valuable, such as all the means of visual education, agricultural demonstration and extension, farmers' institutes, village classes, etc. This all should be done with the idea not only of improving the livelihood of the farmer and helping him to improve his environment, but also with a view to changing his ideas about the best future of his children and about the value of an agricultural education in fitting them for continuing their life in the country.

The second way in which to meet this difficulty is so to teach science and nature study from the very first year of the primary school, and so to train the children in their powers of observation and their desire to know the world about them, that a good number of them will not only want to remain in the country when they reach middle school grade, but will appreciate the value of agricultural training and will be capable of making a contribution in the improvement of their own community. But this is not easily accomplished. In the first place any school which is registered must conform to the course of study prescribed by the Board of Education which is so lacking in its contact with life, especially the life of the village child. But this is not an insurmountable difficulty for there is room for some "science" or nature study in the course of study. There are practically no teachers, however, who are trained to teach it as it should be taught.<sup>10</sup> Science in the primary school should initiate

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9. Pg. 235.

10. On this point "The Reorganization of Education in China," The Report the league of Nation's Mission of Educational Experts, has some very pertinent data. Editor.

every child into the beauty and interest in the world about him. His curiosity should be aroused and his desire to work out some of his mental activity through doing with his hands should be encouraged by actual hand work or projects of some kind.

This second point reduces itself to the matter of producing primary school teachers who are trained to teach children to know and enjoy rural life and to lead them to activity and initiative such that they will be prepared to have their share in the reconstruction of their community and the country as a whole. Cannot the missions train such teachers? Perhaps they are doing so, but all too few. It seems a hopeless and vicious circle if the mission schools are to continue to train their children away from the country. The rural field is the missions' problem and it will continue to be the missions' problem until more of the rural people are trained to stay in the country and help themselves to establish a Christian society in their own community.

Through the medium of boys' and girls' clubs the rural church may even reach out and give this fundamental training to the pupils in the government schools. This would be a tremendous help in rounding out the training for life of these village children, and it would also put them in touch with the church and the spirit of altruistic service which it represents. Until the parents of village children come to feel that education for rural life can help to bring some of the better opportunities which they have desired for their children, and until the village children are so trained that they can know and enjoy rural society and the conditions from which they have grown, the placing of middle schools in rural environments for the training of agricultural and country-life leaders will prove a vain and empty gesture. On the other hand, when the parents and children have come to feel the need of such training the growth of such schools will follow as naturally as does the flower, the bud.

After all, this is but emphasizing the conviction of the Commission that<sup>11</sup> "the things which can be done to improve the living conditions of the rural people do not....lie solely in the field of technical agriculture, but partly in the realm of ideas relating to individual, family and community life." The "better farming, better business and better living" program of Horace Plunkett with special emphasis on the "better living" is most appropriate for the rural work of missions in China. This is the Church's opportunity, but it cannot be accomplished by the simple preaching of the Good News to the few folk who wander into the Gospel Hall on a market day. The Church must use all the wisdom that God has given her and by all the means that are at hand, or can be secured, she must endeavor to establish Christian communities through the country which will be self-perpetuating because they contain the true leaven of altruistic and mutual service for the good of all.

## Urgent Needs in Rural Improvement.

F. H. CRUMPACKER.

**I** WILL deal with this topic only in outline. My first point is education. This I would certainly limit to the kind that will actually help the farmer and will tend to keep the young folks on the farm. Most of the education in these parts is fitting the boy to get away from the farm. His head is being turned and he is not being educated in helpfulness to his home people. *Edw*

We should by all means have the Thousand Character classes and the Chu Yin Tsu Mu classes together for adults. Even the school children should all be made to learn the Chu Yin Tsu Mu with what they learn in other classes.

We should have classes for women in the villages. In these they should be taught, home-making, preparation of foods, care and nurture of children and hygiene. Some of the people in these parts feel that the food is here but the people do not know how to prepare it to make it of most value to the body. On the question of nurture of children many folks feel that the mother has an opportunity that is impossible for the father, for she is with the child while he is away making the living. Thus it is doubly necessary that the women in the home should know something of child training.

We should have classes for men and in addition to the thousand characters they should have lessons on building for economy, stock raising, seed selection, tree culture, and general village reorganization and social and moral improvement.

In classes children could well be taught agriculture, how to play, athletics and physical education, story telling and music.

Doctors and nurses should go out to villages and village schools to vaccinate, to lecture, to distribute literature, to put up posters on public health, hold clinics, and especially to teach the value of ventilation. In some places in these parts people have the k'ang chimney open into the room where the k'ang is. Thus the occupant of the place is constantly breathing the fumes from the fire. The average home has no ventilation for winter time at all.

I do not believe that folks have begun to estimate the possibilities of institutes and contests in animals, grain and fruits. They have several features that make them valueable. As a social meeting they are wonderful for the folks; as an eye-opener, they help folks see what their neighbors are doing; they also give healthful inspiration to the contestants.

Someone should, of course, be helping the farmer to get literature and pictures on all of the above subjects. First make the literature and then help folks know where and how to get it.

The second great need of the farmer is money. The Chinese need to know what constitutes money. It is a means of exchange and not something to hoard. It surprises a lot of people when we tell them that literally thousands of folks in very poor circumstances are hoarding and not making use of what money is available to them. *Money*



I do not feel that folks should be careless in their handling of money but surely they should use it to make their lives and homes happy and for the betterment of society. Why hoard up money for some imaginary posterity when there are so many useful ways to use it at present?

By home industries and extra activities I refer to things that all can do in the home to add to their income and improve their livelihood. The parents, the grandparents, or children can engage in such things as knitting, weaving, chicken raising, silk worms and bee raising. Knitting is especially easy: socks, gloves, caps, scarfs, and even jackets are all easily made. These can either be used at home or sold in the markets. Soapmaking, also is a hobby that some member of every family could well learn. It is easy and so necessary!

Selection or grading might apply to the introduction of a better grade of stock from the outside, or it might mean the selection of the best of what we have, for breeding—cattle, hogs, horses, donkeys etc. If folks would stop to think they could easily see that it costs about the same to feed a fourth-rate animal as it does a good one. It costs as much to feed a hen that will lay 100 eggs a year as it does one that will lay 200 or more. Why not select the best we have as breeding stuff? A sheep that will shear a lot of wool costs no more to care for than one that grows practically no wool at all.

Then for seeds! Why not go thru the field just before the crop is harvested and select the best there is for next year's seeding purposes. It would mean a lot to the yield in a few years' time.

Disease prevention in grains and fruits, is so simple; fumigating the seeds before sowing and planting, and spraying of fruit trees at the proper time. Here is a wonderful opportunity for cooperation among the farmers. One of our men put on a little spraying experiment here in a few places and where he sprayed the fruit was wonderful and the trees were saved. The trees that were not sprayed died and were a total loss.

We hear much about cooperation these days. And as I, a layman, look at the question the opportunity for cooperation among the village farmers is almost unlimited: buying and marketing, loan societies or organizations to help the poor or to help the unfortunate or even to help all classes in times of famine and stress.

Religion is not the whole thing but is undoubtedly a vital need for the farmer. A brief reference to the most urgent needs in this connection is herewith given.

There is so much superstition in these farmers and especially the women folk. There needs to be a real campaign put on to break down this hurtful superstition.

A right attitude to religion is the only thing that will buck up the farmer till he can resist the idea of spending a lot of money at weddings and funerals just to keep his neighbors from laughing at him. The Christian's attitude on the right use of money will have a wonderfully stabilizing influence on the farmer.

Teach people to sing religious hymns and songs. Singing is a great thing to uplift and help people to forget their squalor.

Help the folks to raise moral standards such as common honesty, unselfishness and purity.

Teach folks how to live happily with their neighbors in the same court and in the same family as the foundation for brotherhood and world peace. All class distinctions, superiority-complexes, race prejudice and the military spirit will go before a right attitude of mind on religious things.

Teach the farmer that the right thing to believe about God and Christ is becoming for a human being.

I believe that if we do a good job along the above lines we shall have played the part of a good missionary and as such we shall be in demand in China for a long time to come.

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### Social Problems and the Christian Movement.\*

H. D. LAMSON.

**L**ET us start by mentioning some of the social problems which need attention in China to-day. Between seventy and eighty per cent of the population is illiterate. Not more than one-fourth of the children of primary school age are actually in school. The death rate is probably at least thirty per thousand of the population while that of some western nations is around eleven per thousand. This may mean that there are seven or eight million unnecessary and preventable deaths in China each year. There is less than one qualified medical practitioner of modern medical science for each 100,000 of the population.<sup>1</sup> It is estimated that there are one million lepers many of whom are cast out of camp, despised, cursed, and sometimes even shot. There are probably a million blind persons and hundreds of thousands of deaf for whom relatively little is done. The estimated death rate annually from tuberculosis is between four and five hundred per 100,000 of the population. Venereal diseases are common. Prostitution seems prevalent. If the rate for mental diseases is somewhere near that for Japan, then there are about one million persons mentally diseased.

The income of the average farmer in China seems to be less than two hundred dollars per year, and of the average adult male factory worker slightly over two hundred. Probably more than half of the population of China is in poverty.<sup>2</sup> The housing condition of the masses, both urban and rural, are over-crowded, unhealthful and unattractive. Poor people are at the mercy of the money-lender when they need to borrow a small sum of money. Frequently they have to pay interest of forty, sixty, and sometimes even a hundred per cent per year on their loan.

\*Summary of an address given to the Shanghai Missionary Association, January 10, 1933.

1. Dr. J. B. Grant.

2. Dr. Leonard Hsü.

Large areas of the country are over run by bandits, by occasional floods and droughts. Insect pests and plant diseases reduce the farmers' crops; antiquated methods keep production too low. Failure to develop strong cooperative producers and distributors' associations leaves the farmers at the mercy of the better organized and better financed buyers and middlemen.

Unwise philanthropy supports a large unproductive pauper class running probably into several millions.

Industrial accidents probably kill hundreds of workers each year and permanently cripple thousands more. Industrial accidents, and disease augment those permanently disabled. Occupational diseases also occur. Maternal mortality is at least three times the figure in western countries.<sup>3</sup> Probably half the children born in China die before they reach their *first* anniversary:<sup>4</sup> and between forty and fifty per cent die before completing their *third* year.<sup>5</sup>

Child slavery exists, though we do not know how prevalent it is. Concubinage has not died out. A study recently made by the speaker in some middle schools in East China showed that between eleven and twelve per cent of the pupils answering a questionnaire, dealing with family size, admitted that there were concubines in their families. There are other problems of the home life such as the need of raising the ideals and moral standards; the problems of conflict between the old and the new, disharmony within the family.

This hurried sketch of problems, could be considerably extended. Let us, instead, turn in another direction. I have recently read the report of the Laymen's Commission of Appraisal. While I do not fully concur in all that is said in that volume, I admit that some of their comments are suggestive. I was especially interested in observing what the laymen had to say with regard to the missionary and social problems in the Orient. I wish to examine and develop some of their points in this connection.

The Laymen recognize at the outset that the philanthropic needs of the Orient are too vast to be taken in their entirety as a burden for Christian Missions. A choice must be made. They assume that a *social* gospel is as important as an *individual* gospel; that the welfare of the individual soul "cannot be secured in complete independence of the welfare of his body, his mind, and his general social context," or environment. "The missionary," they say, "may find himself *obliged* to deal with problems of hygiene or poverty or custom before he can make further progress in building individual character." Great emphasis is placed upon the ministry of deeds as being a fit vehicle for the Christian message, especially as concerns the vast peasant populations in which the interdependence of the welfare of soul and body are especially marked.

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3. Dr. J. P. Maxwell.

4. Dr. Wu Lien-teh.

5. Dr. John A. Snell.



The general criticism of the philanthropic work of Missions, as the Commission saw it, is that it has dealt with the more obvious ills in local situations rather than the development of broad programs for the reconstruction of the social order. They recognize that this dealing with the local and the obvious is the most natural way to begin, but they add, "Neither church nor mission, however, will be permanently content to serve solely as a general social ambulance corps, especially since this work will be gradually taken over by other agencies. If their message is positive, so will their social vision be positive. They are now entering upon the positive stage in answering the need for pioneering and for experiment."

The Commission recognizes the good done by zealous individuals in philanthropic work, but they declare that it has been collectively ineffective and that it tends to neglect broad programs and analysis of deeper social causes. Other comments which they make are as follows. Missionaries, as a rule, are not qualified to deal with industrial question. The leaders of the Christian Church must take an interest in social and economic questions. They are often startlingly insensitive to social needs around them.

The Commission believes, further, that missionaries should condemn too great inequalities of wealth and that the defects of the economic system based solely on the unlimited profit motive should be clearly pointed out. Missions, they contend, should stress the need of proper social conditions which will enable all to secure a reasonable livelihood.

Mission schools, they claim, as well as those operated by the Government and other agencies, do not study actual conditions sufficiently. The report recently published by the Commission of Educational Experts from the League of Nations to China made the same criticism of government schools. Both are too remote from actual every day life; too bookish.

The Laymen's Commission commended social settlements and recommended that they be extended and utilized as experimental centers. Facilities for the training of Christian social workers should be enlarged and missionaries be adequately prepared to deal with the more fundamental economic problems. Missions should, also, keep in closer touch with the labor movement and its leaders.

The Commission suggests, also, that the Christian Church should give more attention to furnishing wholesome facilities for the social life of youth. This is especially important because so many of the recreational opportunities are commercialized. I suggest, in addition, that the Church needs to give more attention to education for marriage, including properly graded *sex education*. The study made by Messrs. Miao and Price dealing with "Religion and Character in Christian Middle Schools" showed that this field needs developing. From a small study made by the speaker among college students it seems evident that Chinese homes are not measuring up to their responsibilities in this vital, though often neglected, phase of education.

The above rapid summary includes some of the things which the Laymen's Commission had to say in regard to social problems. There is no question but that if the Christian Movement is to hold its head up as a vital factor in the regeneration of China's life its leaders must be intelligent upon social and economic questions. We must give greater attention to research, for Christianity is a way of life and without personnel trained to conduct investigations into conditions we cannot arrive at sound programs of fundamental reform. We need, therefore, to link our students more closely to life, to get them to look critically and discriminatingly not only at their own institutions and customs, but also at those which come in from the West. We need training schools for our leaders in which they will get not only theological doctrine and spiritual uplift but also social vision and equipment with which to adjudge the life that surrounds them.

The Commission strongly emphasizes the need for enlarged facilities for social and economic research and recommends that some union plan be worked out whereby this can be carried out on a significant scale.

Governments have funds for research. But all wisdom does not rest in government circles. We as representatives of Christianity should be able to experiment and to pioneer, and to point the way along numerous lines in the future as we have in the past.

As a missionary movement we may be proud of our social accomplishments, of our pioneering in days gone by in various branches of social melioration when government did little for lepers, for the deaf, for the blind, for the illiterate, for the insane, for the sick, for slaves and prostitutes, for women with bound feet and bound minds. Missionaries have taken a not inconsiderable part in the reawakening of this nation, the raising of the status of woman, in education, in medicine, in religion, in social service, and in public health.

Because of lack of interest on the part of the authorities we have often had to go our own individual ways meeting what needs in local areas we found in the spirit of Christ. There are still these local situations to be met and ministered unto, but now we are entering a period when the government and other agencies are thinking in terms of national programs. Piece-meal efforts need to be correlated, corrected, and geared into broad nation-wide movements. Is the missionary movement prepared to adjust its thinking and its work to this new frame of reference?

When we think of the many problems of China, social and economic, the ones that stand out most prominently are poverty and a low standard of living. Dr. Hu Shih has said, "we must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify civilized peoples." Dr. Sun Yat-sen said, "All of us have a share in the distressing poverty of the Chinese people.... There are no great rich among us, only differences between the fairly poor and the extremely poor. How can we equalize this condition so that there will be no more extreme poverty?"

The basic cause of poverty is the crowding of the people upon the land, the pressure of population, or over-population. Most students of Chinese life, both western and Chinese, admit this point even though their estimates of actual numbers differ widely. Dr. Sun Yat-sen at the age of thirty-six, in a letter to Li Hung-chang said, "At present China is suffering from over-population, which will bring impending danger in its wake. How are we to appease the hunger of swarming millions?" Again he said, "China's weakness does not lie in under-population. . . . Out of every eight persons of our four hundred million, there is only one engaged in productive work. . . . Among the Chinese there are at least three hundred million who live from hand to mouth and suffer for lack of food. Therefore China is not only the weakest and poorest, but also the most ignorant nation in the world."

There are, it is true, some who say that it has not been proved that China is over-populated, that the people are merely badly distributed. But we must remember that China is an old nation and the best lands have been long taken up. Marginal or less fertile lands have been avoided because they did not yield to the intensive cultivation methods of the Chinese farmer. While some land can be reclaimed by irrigation, and by the application of large scale extensive farming with the utilization of machinery, this cannot extend far enough to be of fundamental relief.

One of the leading Chinese students of population, Mr. C. H. Chen, states that his best estimate is that over the long period from 1652 to 1930 population was increasing at an annual rate of 6.6 per thousand, or 0.66 per cent; and from 1912 to 1930 at the rate of 7.9 per thousand. This shorter period gives a rate of nearly 0.8 per cent. Estimating the present population at 400 or 450 million it makes an annual increase of between three and four million. Studies in sample rural areas confirm this steady increase in population in spite of famines, disease, and wars.

The Laymen's Commission states. "So long as the rural birth rate is so high as to maintain the density of farm population in spite of emigration, there is no relief in sight for the problems due to over population in the villages." Again they comment. "The women of rural Asia are all alike burdened by grinding toil and frequent child-bearing, which leave little strength for constructive home-building or the care of children. Hence the life of rural Asia can rise no higher than the level of the village women."

Regarding the opening up of new lands for the surplus peoples of China, India, and Japan, the Commission further observes:—"Manchuria, the Punjab, and Hokkaido have been opened up and the farms in these provinces are much larger than those in the older regions. These outlets have not proved great enough, however, to reduce the pressure of population in the older provinces. . . . So long as the unfavorable ratio between farm land and farm people stands in the way of expanding farm business, any analysis which may be made of farm incomes as they are, or as they may become, in the Orient through the application of science, will make a bad



showing in comparison with the budgetary demands of the modern living standards in the West." "It is doubtful, whether the ratio between farm land and farmers in the Orient can be greatly improved until the ideas of the farm people have been changed to the point where the desire to improve their living standards and the desire that their children may have better opportunities in life than the present generation can hope for will not only cause large numbers of them to leave agriculture for other occupations, but will impel those who remain in agriculture to limit the size of their families."

Dr. Kenyon Butterfield states:—<sup>6</sup> "Every student of the subject and nearly every observer of experience reaches the conclusion that the population problem in China is to be put alongside the question of internal peace in importance, and of course even more basically is the great problem of China. China simply swarms! The struggle for existence is very real. There are just too many people!... So there looms the population problem, as yet unsolved, perhaps unsolvable, basic, all-pervading, deeply persistent."

The usual remedies suggested for this fundamental problem of overcrowded population are as follows:—

*Migration.* There are probably not more than ten million Chinese living outside of China. This is only two or three per cent of the whole population. Some of these are now returning owing to depressed conditions and anti-foreign feeling abroad. It is not likely that there is any place in the world which will accept China's three or four million surplus each year, let alone receiving more, as it would have to do to relieve the pressure to any degree.

Manchuria has been opened up and some twenty-five million or more Chinese are living there, but there is no evidence that the birth rate has decreased in north China in the places from which these emigrants went. Manchuria is filling up and cannot eternally be a sponge for China's surplus people. Mongolia while sparsely populated is destined to remain so under present conditions of soil, rainfall, and other factors. The distribution of population in China is roughly in proportion to the ability of the land to support people. No outlets in the world are big enough to help China much in caring for her surplus.

*Improved agriculture.* There is much that can be done to increase China's food supply through the various well-known devices of scientific agriculture, better plants, better seeds, control of plant diseases, insect pests, better fertilizers and the application of machinery to the marginal lands not now cultivated. Irrigation offers possibilities in certain areas. Missions have been aiding in this work and it should be encouraged. But again, this increase of food supply is not a fundamental remedy, for unless higher ideals of life come in, history shows that whenever food supply increases there is usually an increase in numbers of humans. Ireland is a

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6. See "The Rural Mission of the Church in Eastern Asia."

good example after the introduction of the potato. As the Laymen's Commission pointed out, to make agriculture commercially profitable the farms in Oriental countries will have to be much larger than they now are. The man-land ratio will have to be changed fundamentally. Either there will have to be much more land or fewer people. Professor Buck has well shown for his sample areas in north and east China how the size of farms has been decreasing owing to successive generations of pressure of sons on the land and the division and redivision among the offspring. The largest average size farms are still too small to yield proportionately the greatest return for the capital and labor expended on them.<sup>7</sup>

*Industrialization.* When roads, railways, mines and factories are opened up, many say, and surplus farmers put to work in industry everything will be balanced and prosperous. China does need industrial development! Missionaries should aid this process all they can, seeing to it that human values are conserved and that, so far as possible, the evils attendant upon the industrialization of western nations in earlier years are avoided; such as industrial disease and accidents, low wages, long hours, night work for women and children, over-crowded housing conditions, industrial conflict, and the like.

Missionaries should sympathize with the labor movement, seek to understand its problems and help labor and capital to avoid some of the unfortunate antagonistic situations which have grown up between the two in the West. Missionaries should study these questions. Intelligent interest will go a long way toward an understanding of the contribution which Christians can make to this phase of human relationship. To Him no area of human life was foreign. The village industries' movement is especially to be commended since it utilizes idle time in productive work and does not uproot the villager from his social organization.

Can industrialization proceed rapidly enough—can new jobs be created fast enough—not only to care for the annual natural rate of increase (three or four millions per year) but to relieve pressure already existing on the land and which would still exist were the population stationary? If we are to raise rural standards of living and increase size of farms many rural dwellers will have to take up other work, irrespective of any natural rate of increase. Can China develop fast enough to find jobs for ten to twenty millions in five years?

Prof. H. D. Fong of Nankai University, in this regard, says:—"China can scarcely aspire to the degree of industrialization that has been realized in the industrialized nations of the West. To raise China's present standard of living two or three times by means of industrialization is feasible, but to raise it to the same level as that which prevails in England or the United States to-day is questionable."

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7. "Chinese Farm Economy."

That industrialization contains no magic cure-all for surplus populations is evident from the course which Japan has pursued. Nations which go on nursing high birth rates and expecting the voracious mouths of factories and mines to take care of them are a menace to the peace of the world, especially if exaggerated notions of manifest destiny happen to be entertained at the same time.

Along this line the Laymen's Report states:—"In Japan the last three decades have shown a vast movement of population from country to city. From 1898 to 1925 the population in towns and cities having more than ten thousand inhabitants increased from 8,040,00 to 21,800,000 or an increase of 172.5%. But during this same period there was no reduction in the population of towns and villages under ten thousand. The number of farm households has continued to increase....In India results are similar. This does not look hopeful."

If this has happened in Japan and India what hope have we that industrialization alone can solve China's problem of over population and low standards?

Migration and colonization, scientific agriculture, and industrialization will help raise the standards somewhat, but as the Laymen pointed out, unless there is a fundamental reduction in the birth rate not much in the way of permanent gain can be secured. We are thus forced back upon the fundamental solution for overpopulation; namely, raising the ideals of the people so that they will desire a better life; a less crowded existence; smaller families. This means giving to the masses scientific knowledge as to how families may be limited. We must introduce what are called preventive checks to population. If we do not, nature will limit numbers, as she always has when people pressed too closely upon subsistence, by the crude means of famine, disease, malnutrition, war, abortion, infanticide, and by the sale of children into slavery. Poor families in China have limited their family size in the past and are doing it now, but how? By drowning the infants they do not want and cannot care for, by terminating the life before birth, and by selling those they cannot feed.

In this connection Mr. Chang Fu-liang, Rural Secretary of the National Christian Council writes,<sup>8</sup> "To-day China needs, not more people but happier homes and better and stronger sons and daughters. Thus by emphasizing the education for parenthood and by introducing birth control together with scientific agriculture, industrialization of rural districts and colonization, we can then, and only then, help the Chinese farmer to claim his own birthright, which means that the man behind the plow rather than the land is the chief concern and that the yield per person rather than per acre is the fitting index of production....Is not the education of the parents in their parental responsibility towards their children and in birth control one of the fundamental solutions in avoiding

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8. "The Christian Country Life Movement."



population excess and in preventing famine and infanticide?.... Every facility for a knowledge of the method of birth control should be made available to married persons."

It is quite likely that population pressure in China will increase in the next few years, perhaps decades. Why? Because that is precisely what happened in western countries when public health measures began to reduce the death rate and when famine came under control. The gradual drop in the death rate over a period of several decades left the birth rate relatively the same. This had the effect of increasing the natural rate of increase, thus causing many western nations to increase in numbers much more rapidly than they had previously. Now in the last few years, for a decade or two, the birth rate has started to fall and the natural rate of increase (the excess of births over deaths) is down to where it was a hundred years ago before public health work began actively to attack preventable disease.

Applying this lesson to China we are just at the threshold of an era when the high death rates from communicable diseases will gradually be lowered. The national and municipal authorities are attacking such diseases as smallpox, cholera, plague, meningitis, typhoid fever, etc., and thus many lives are being saved which otherwise would pass away. Famine prevention work is making headway as irrigation projects are completed, old dykes repaired and new ones built, as lines of transportation spread their network over the country. As government becomes more stabilized internal warfare will be eliminated. In other words, the forces of law and order, humanitarianism and health will pull down China's death rates. But what will happen to the birth rate? Will it decline proportionately? Probably not if western experience is any indication. The large family tradition in China will be an added reason why the birth rate there will remain about the same.

We see then, that in all probability these health and humanitarian activities in which missionaries are engaged serve directly to increase population pressure in this country. If we take it upon ourselves to interfere with the death rate by bringing to China knowledge of how to conquer flood and disease, we are morally bound also to take measures to lower the birth rate by bringing modern knowledge of how this may be accomplished.

The human power of reproduction is great and has in certain places at certain times furnished a larger supply of offspring than could be taken care of. China seems to be one of these places. When there is an over-supply or under-supply of anything which is in itself desirable, the rational manner of meeting the situation is to regulate the supply so far as possible in accordance with the circumstances. If a river periodically overflows we try to build dykes and by other means confine the waters within a proper channel using the scientific principles of hydraulic engineering.

We have arrived at a time in the world's history when scholars are pointing out the fact that some nations have too many inhabitants and that unlimited growth beyond a certain optimum spells not healthy development but pathological giantism of the body politic. It becomes then, the scientific thing to limit the size of the family, *as well as* to develop agriculture and industries.

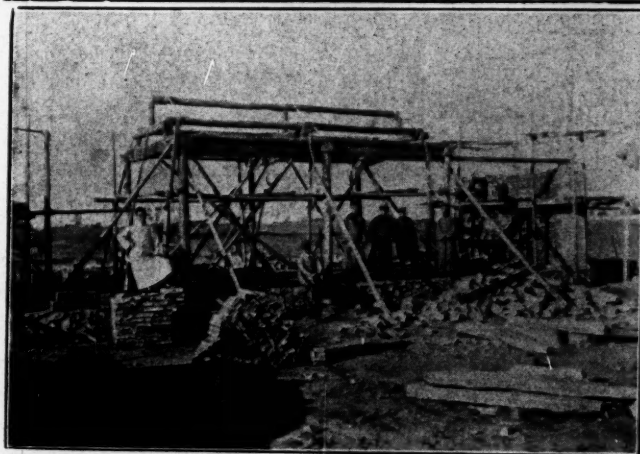
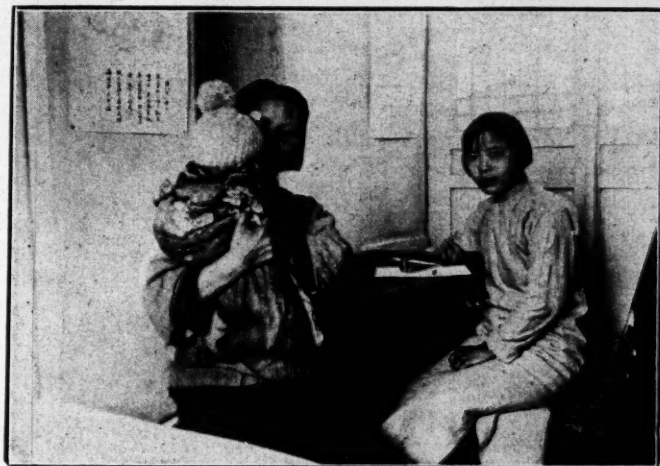
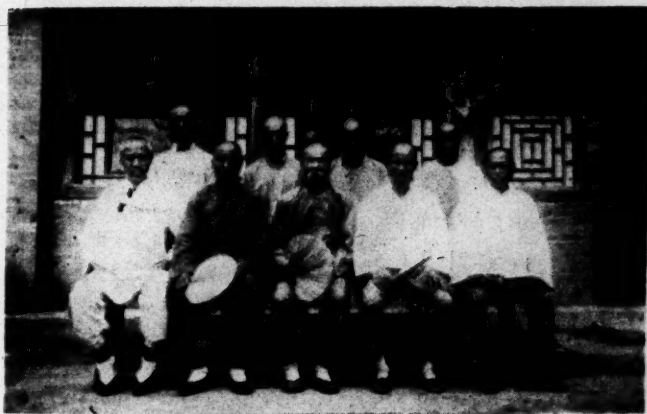
The Laymen's Commission pointed out that the life of rural Asia can rise no higher than the level of village women, and that the women of rural Asia are all alike burdened by grinding toil and frequent child-bearing which leave little strength for constructive home-building. From the point of view of individual family welfare, as well as national economy, the knowledge of modern scientific family limitation is essential, in order that families may be released from the burdens of excessive and unwanted offspring.

Human life is sacred and after it has been created we are bound by our social and religious ideals to try by all means to preserve it. We are not bound, however, to produce the largest number of offspring which nature unguided is capable of furnishing. Every child has the right to be born into a family which wants it and which can make reasonable provision for its welfare. Too many children are born in China into homes which do not meet this requirement, and as a result they are killed, starved, neglected, or sold. It is our Christian duty to do everything in our power to prevent such conditions.

It is in this connection that the writer feels strongly that the Christian Movement in China should inform itself concerning, and take an active interest in, this modern development in other lands and study how best it can be brought to China's masses dwelling in poverty and ignorance.

In 1930 and 1931 the Conference of Bishops in England and the Federal Council of Churches in America passed resolutions favoring, with safeguards, scientific family limitation as a moral procedure. The Livelihood Conference held in Shanghai, in 1931, under the auspices of the National Christian Council, passed a resolution of approval of the family limitation movement among workers and encouraged study of the subject. But so far as I am aware the Christian Movement is doing very little thinking, planning or experimenting along this line. The subject is usually avoided, or if handled at all, it is rather gingerly dealt with and then left with a sigh of relief.

Primarily contraception, while having its social and economic aspects, is a medical problem and to the medical profession we must look for guidance and research. Unfortunately this profession has sometimes looked with raised eyebrows upon the Birth Control Movement and only just now in the United States is slowly taking its head out of the sand and recognizing that something is going on about which it ought to be informed, something which is evidently here to stay. In China the medical missionary has a special opportunity to serve not only the Chinese masses but also the rest of us



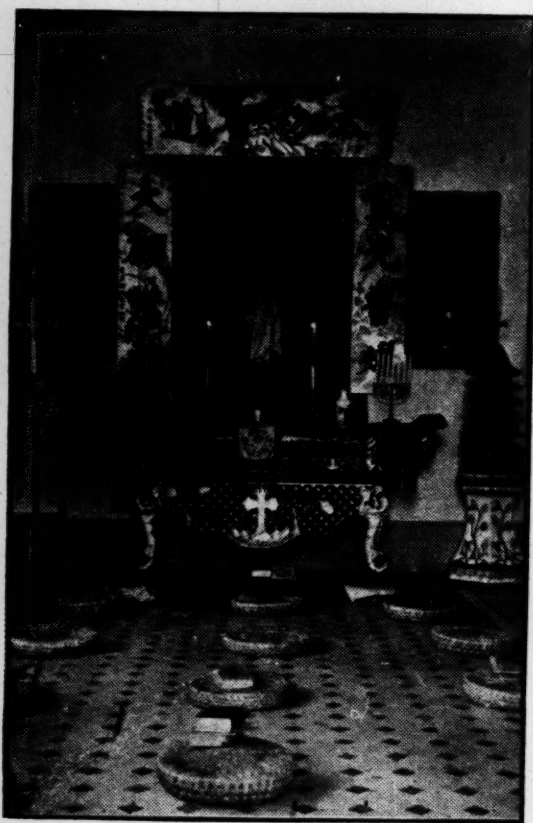
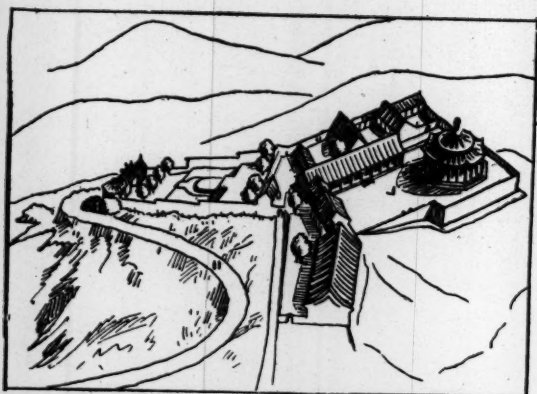
**A RURAL COMMUNITY PARISH**  
(See "The Present Situation." page 323.)

*Top:—Meeting of Credit Society.*

*Middle:—Consulting the Midwife.*

*Bottom:—Building the Hospital.*





**MAIN BUILDINGS AND CHAPEL**  
*Tao Fong Shan Christian Institute*  
 (See "Work and Workers." page 331.)

who are interested in the subject from a social point of view but who must necessarily depend upon our medical colleagues for research and guidance. But not only should Christian physicians in China take a more active interest in this question, but every Christian leader, Chinese or western, whether in evangelistic, educational, rural, or urban work, should be acquainted with the rapidly growing body of literature thereon now being produced in England and the United States. In the latter country there were early in 1932 about eighty clinics. The tendency is toward a rapid expansion of public interest in this question; clinics have expanded very rapidly.

It is high time the Christian Movement in China should seriously espouse this cause as a part of its social program, establish clinics in hospitals, at child welfare and social centers and conduct research as to how higher ideals of family life along with scientific information of family limitation can be given to the masses who live in poverty and misery. While there are many practical difficulties in the way, as there are also for industrialization, reduction of illiteracy, or any other humanitarian or developmental movements; yet only in this way can the population pressure and grinding poverty be fundamentally solved. Only in this way can home life be raised from conditions caused by excessive and unwanted offspring, and be released from the dread of unexpected burdens which are frequently the cause of family disharmony.

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### Student Situation in China

KIANG WEN-HAN 姜文漢

**S**TUDENTS occupy the highest rank in the social scale in China. No record about China of the past twenty years is complete without touching the student situation. Our understanding of the Chinese situation depends a great deal upon our knowledge of how the students move and act on the national arena. They are the history makers. Four important factors can be taken into account in explanation of their unique position. First, the students in China represent the intelligent and educated class. China has a very high percentage of illiteracy and the students naturally take the leading part, playing the first role in all social changes and reform. Second, as a result of their education they become wide-awake to world changes and receptive to new ideas. They exercise influence on public affairs through creating public opinion. Third, the students in China as well as in any other country are the most youthful and adventurous of the human strata. They are "highly sensitized," being easily aroused, quickly influenced and intensely patriotic. Fourth, the students in China are, comparatively speaking, a real and widely-felt organized force. Through the organization of student unions in the colleges and schools and the coordination of these into provincial and national student unions, the students have risen above family loyalty and the "sheet of loose sand" phenomenon.

A brief historical retrospect will help to give us a proper setting of the student situation in China. Generally speaking, there are four distinct stages in the moulding of the Chinese Student Movement since the establishment of the Republican form of government. From 1911 to 1918, the whole force was set towards overthrowing the corrupt monarchical despotism of the Manchu dynasty. In this stage, the students were not very well organized and only a limited group directly participated in the Revolution. Then came the May 4th Movement in 1919. The student situation was suddenly electrified. In opposition to the Paris Peace Conference for not discussing the notorious Twenty-one Demands and the Shantung Question, the students for the first time exerted organized force in protesting against the Government. From then on, the sense of revolt was deeply rooted in the minds of students. The ushering of the so-called "new thought tide" intensified this sense of revolt. And it was this sense of revolt that dared the young "renegades" to become critical of everything that belonged to the good old days; they virtually plunged themselves, body and soul, into the tide of the new. The third stage was introduced by the May 30th affair in 1925, when students in Shanghai were ruthlessly massacred by the Settlement Police in the midst of a parade against the ill-treatment and the killing of a Chinese laborer in a Japanese cotton mill. In the following year, the Kuomintang launched its northern expedition in Canton and, in the course of the expedition, succeeded in clearing away the resistance of the militarists.

The spirit of revolution thus spread like wildfire. It was a revolution against militarism and imperialism. The students in this stage not only changed their mode of thinking but also engaged themselves directly in revolutionary activities, such as organizing district Kuomintang parties, disseminating revolutionary propaganda and entering schools of military cadets. The students are now on the verge of the fourth stage as a result of Japanese actions in Manchuria and Shanghai. This stage can be marked by a turn to the chauvinistic type of nationalism and the desperate type of fanaticism. The students are apparently at the crossroads in thinking and acting.

In analyzing the student mind in China we may point out two prominent streams of influence that are reacting and inter-reacting on each other. They are the European-American and the Soviet Russian streams of influence. Since the conclusion of the Opium War in 1842, China's policy of "hermit isolation" and "closed-door" has become no longer tenable and her traditional sense of pride has been shattered. The European-American influence has penetrated into the minds of the intellectual class. Of course, the first thing that appealed to China was the physical strength of western powers. The Chinese were baffled by their modern instruments of warfare and the marvellous achievements of science. So they hastened to establish naval yards, arsenals, and foreign language schools. Later, they found that the fundamental wrong was with China's political and educational institutions. So there was begun



the agitation for constitutional monarchy, the installation of a modern educational system, and the sending of a number of students to Europe and America for first-hand training.

However, the greatest change effected by the European-American influence in China was in the realm of ideas and ideals. In 1915, there was published a magazine called "The Youth," which became chiefly responsible for the spreading of the so-called "new thought tide." Dr. Hu Shih and Mr. Chen Tu-shiu were its most outstanding writers. They virtually deified and worshipped the two western idols: science and democracy. By science, is meant, not only the mechanical inventions of the West but also the scientific method and the scientific spirit which lie behind all scientific achievements. The kernel of this method and spirit was one of skepticism and pragmatism. Authority was repudiated and free inquiry was emphasized. Nothing should be accepted without abundant proof and practical experience.

Democracy involves free individual development and equal educational opportunity. In this connection, the first thing to do was to revolutionize the style of Chinese literature. The ancient classical style was difficult and unintelligible to the mass of the people. It was then Dr. Hu Shih took a bold move in promoting the use of the vernacular, that is, writing as one speaks. It was a bold move because vernacular literature was generally looked down upon with contempt and considered as undignified by Chinese literati. With the growing popularity of vernacular literature, the Renaissance Movement brought about a revolution in our thinking and also in the contents of our thought. The students became intoxicated with everything that came from the West!

The chief characteristic or emphasis of western influence was that of individual development and personal expression. This consciousness of the value of the individual was expressed in all walks of life. Politically, each individual was considered as the master of the country, having direct or indirect voice in government affairs. Socially, the old big family system began to topple as a result of the rise of the individual home movement and free choice in marriage. Economically, independent living and self-support were highly praised while those who lived upon inherited and unearned property were looked upon as social parasites. Religiously, individual salvation was taught as the prime requisite for a social reformation.

The individual emphasis of the Renaissance Movement culminated in a noted controversy over the philosophy of life among some prominent Chinese thinkers in 1923. This controversy was essentially a controversy between science and metaphysics. The European War, which had just ended, had caused a certain amount of doubt as to the validity and value of western culture. The crux of the problem was whether science is adequately effective in solving the problem of life. The controversy was started by a lecture of Mr. Chang Chun-ma, a student of Eucken and Bergson, delivered in February, 1923. The lecture was on the Philosophy of

Life. In this lecture he contrasted the different characteristics of science and life and firmly declared that "no matter how developed science may be, it can never help us solve the problem of life." The immediate response to this lecture was from Mr. Ting Wen-kiang, a famous geologist in China. Mr. Ting's essay was entitled "Metaphysics and Science." In it he challenged the "ghost of metaphysics" by saying that "ethics and science can never be divorced. The fact that science has not been able to work out any uniform objective standard for the solution of life problems so far does not mean it never will in the future.... The essence of science is nothing but a sincere desire to seek truth and a systematic way of studying facts which lead to truth. Surely nothing has more contribution to make towards the enrichment of life than this."

Now let us trace the development of the Soviet Russian influence in China. Since the Bolshevik Revolution was accomplished in Russia in 1917, Marxism and Bolshevism have been openly discussed among the educated class in China. The Communist Party was formally organized in China in 1921 and the first Communist National Convention was held in the same year. But up to that time, Communist ideas and principles were only in a stage of study and discussion. The organized Communist Party was at the beginning only a study group on Communism. There was no program in action. A highly agitating proclamation was issued in the second Communist National Convention in 1922. Thereby an active propaganda was started and the red influence began to penetrate into the minds of the Chinese people. The voluntary abrogation of Russia's unequal and unjust treaties with China substantially proved that she was the best friend of China. Dr. Sun Yat-sen, the veteran revolutionary leader in China, immediately sought for guidance and help from Russia and re-organized the Kuomintang Party according to the Bolshevik model. Party dictatorship was adopted with Michael Borodin as adviser of the highest rank. Since there was also adopted a policy of "alliance with Russia and toleration towards the Communists," the Communist elements began to be very active and tended to undermine the Kuomintang Party. Fully realizing the imminent danger threatening him General Chiang Kai-shek revolted against the Borodin regime in 1927 and established the National Government in Nanking. He started the purgation of Communists from the Kuomintang party. In 1928, when the Russian consulates were found to be responsible for the Communist coup d'etat in Canton, the National Government in Nanking broke off its diplomatic relations with Russia. Only very recently has the diplomatic relationship between China and Soviet Russia been resumed. Under these circumstances, the Communists in China were subject to severe persecutions and had to spread their influence in secret.

Nevertheless, the Communist undercurrent among the students in China remains torrential. Four reasons may be pointed out to explain why students are turning to Communism. First, because of a real conviction comparable to a religious faith. A number of students are fascinated by the ideas of class struggle, economic

determinism, historic materialism, proletarian dictatorship, the dialectic method, etc., etc. They believe that the world is moving towards socialism. Capitalism, owing to its innate and apparent contradictions and deficiencies, will inevitably give place to socialism in the same way as monarchism had to give place to democracy. The following thesis is typical of their standpoint. By affirming that there is a clear-cut distinction between the proletariat and the bourgeois class they insist that a social change is absolutely necessary. The question is by whom and how the change should be brought about. Their answer is that that change should be brought about by the proletariat because they are the people under exploitation. And since history shows that no exploiting class can be talked out of their privileged position, this change must necessarily and expeditiously be brought about by force and violence. Now we can see that although Communism is no religion by name, it functions essentially as a religion, and that although it repudiates all gods, it has created a god of the godless. The students flock to it with religious fervour, pure and simple.

Secondly, the Communist Party and the Communist propaganda consist of a very effective appeal to the students in China. The secret nature and the strict discipline of the party organization suit very well the adventurous spirit of the students. It calls forth a self-sacrificing enthusiasm to risk everything for the submerged classes. Individuals are subservient to the collective will of the party. A great many hopeful and lovable young students have been persecuted just because of their undaunted and uncompromising faith in Communism. The Communists have very clever devices in disseminating their propaganda materials. For instance, we often come across pamphlets bearing deceptive titles on the cover, yet filled with articles about class struggle, materialistic interpretation of history, etc., etc. However, the most significant development is the growth of the Proletarian Culture Movement. Beginning in 1926, there was started a controversy over the nature and purpose of literature. The Leftest writers insisted that culture is the product of the social conditions and the economic processes of any epoch. So they disavowed the talk of "art for art's sake" and "literature for literature's sake," and declared that art and literature should identify themselves with the sweat and toil of the oppressed. Under the strict ban of the Government, Communist writers found expression for their radical beliefs in novels and translated works. During the past few years, our book market has been flooded with a large percentage of books on social sciences of which again a large percentage deals with Marxian Socialism.

Thirdly, the spectacular success of the Communist experiment in Soviet Russia strengthens the belief that Communism is the best way out for China. Recently there have been published three books on Russia which are being widely read among students. One is written by a special correspondent of a noted newspaper in China, entitled "Observations from a Visit in Soviet Russia." Another is written by an editor of a popular magazine, called "Impressions about



Moscow." The third is the Chinese translation of Sherwood Eddy's "Challenge of Russia." All these three books are based not so much on Communist ideals and theories but chiefly on facts concerning actual Communist experiments in Russia. These factual writings prove to be far more effective than any theoretical treatment. Facts speak for themselves. The students become so intoxicated with things like the Five-Year Plan, the stern simplicity and hard work of the Soviet officials, and the uplift of the laboring class, that they are inclined to regard Soviet Russia as Utopia.

Fourthly, there is a growing discontent and distrust of the present Kuomintang regime. The Kuomintang Party, comprising approximately 400,000 members (amounting to one thousandth of the total population) has gradually lost its popularity and confidence among the people. Corruption has crept into the rank and file of the party. Party leaders have constantly revealed disintegration and non-cooperation among themselves. The idolizing of Dr. Sun Yat-sen and the upholding of the infallibility of Dr. Sun's "Three People's Principles" have also caused very unfavorable reactions among the students. Furthermore, the Party administration has proved to be disappointing to the people's early hopes and expectations. Instead of being relieved of their various sufferings, the people continue to be bled white by exorbitant taxation, chronic civil wars, and feudalistic oppression. Communism, therefore, appears as a counsel of despair in an auspicious situation. As a matter of fact, the Communist-bandits have already become rampant in the provinces of Central China. The poverty-stricken populace and the ill-treated soldiers are fertile soil for the spread of Communism. The menace of the Communist-bandits could probably be more effectively solved by political means than by military force alone.

For the above four reasons we can see that Communism challenges us to a fundamental reconstruction of the social order. This social emphasis is quite distinct from the individual emphasis of the anarchical capitalistic society. The students, being no longer satisfied with palliative measures, are hoping and working for a great social upheaval. Right at this time, an interesting episode should be noted. That is the controversy over the interpretation of Chinese society. About ninety books have been produced on this topic alone. Generally speaking, the controversy centered around the following questions: (1) The nature of Chinese society. Is Chinese society feudalistic or capitalistic? (2) The historical development of Chinese society. (3) The nature of the Chinese Revolution. Is the Chinese Revolution capitalistic or socialistic? For the first time the controversy is shot through and through with materialistic and economic interpretations and the full use of the dialectic method.

Some time ago one writer remarked that three influences are dominant among students in China today; namely (1) Hu Shih; (2) Communism; and (3) Hollywood. In broad outlines, the remark is true. He Shih represents the stream of western influence. He

teaches the students to be skeptical, pragmatic, and thoughtful, and points out that a "ricksha civilization" is not a spiritual civilization. The Chinese must confess their weakness so as to be able to learn from others. Communism represents the stream of Soviet influence. Through the spread of the ideology of Communism the students quickly sensed the necessity of a fundamental reconstruction of society and started to work for the Communist Utopia with religious fervor. Economic determinism and dialectic method are invariably used to interpret all social problems. Hollywood represents those who are merely concerned with momentary thrills, and follow the line of least resistance in the face of difficult situations. They subject themselves to constant indefiniteness and depression. We have all these three different types of students in China today.

As there are more than 200,000 students in mission schools and colleges in China, one wonders how Christianity influences the minds of students. Since 1926 there has been agitation for the "restoration of educational rights." Up to the present almost all the mission schools and colleges have been registered with the Government. One of the conditions of registration is that the required religious courses and worship services should be changed to a voluntary basis. In this regard, school authorities are in many ways being inhibited from doing anything to promote directly Christian activities on the campus. Much of the religious life and program on the campus is carried on through the initiative of a handful of Christian students and teachers. But measuring this activity in terms of quality, we observe an unmistakable emergence of genuine Christian vigor.

The above-mentioned vigor is expressed in three ways. First, a new awakening in religious beliefs. The chief note of this new awakening is the endeavor to identify religion with life by interpreting religion in terms of life. The natural corollary of this idea is emphasis on religion as a socialized force. Social salvation is foremost in the thought of Christian students. Humanism and naturalism, the basic and native elements in Chinese thought, have found new expression through stimulation from the West. Apart from this practical interest there is clear evidence of growing appreciation of the transcendent in religion. Worship and mystical experience are given their rightful place. The popularity of retreats, candle services, and pledge ceremonies in Christian student gatherings, are clear signs in that connection.

Second, growth of fellowship life. In former years the most common groupings of the Christian students were the Y.M.C.A.'s and the Y.W.C.A.'s. In recent years, the emphasis has been shifted to small "fellowships." These small fellowship groups are formed either within the larger organization or as independent bodies. The Y.M.C.A. and Y.W.C.A. groups generally have a large organization with an elaborate program. They tend to be impersonal in relationship, mechanical in procedure, and perfunctory in existence: whereas the characteristics of the small fellowships are that they are congenial, spontaneous, personal, and essentially a life of sharing.

But these fellowships are not without their negative aspects. For instance, they tend to be cliquish, in-growing, esoteric, and lacking in continuity. At present, we have about one hundred and ten Y.M.C.A.'s, seventy Y.W.C.A.'s and fifty fellowship groups in the various schools and colleges. It is urgent that some plan should be worked out so as to make the small fellowship groups the vital cells of Christian living and yet retain the coordinating values of the larger organizations such as the Y.M.C.A.'s and the Y.W.C.A.'s.

Third, aspiration for a National Student Christian Movement. The idea of such a movement germinated in the World's Student Christian Federation Conference held in Peiping in 1922. The Commission for the proposed S.C.M. was formed in 1927 by the student representatives appointed by the national bodies of the Y.M.C.A., Y.W.C.A., and the Student Volunteer Movement. As a result of the study of the Commission, it was pointed out that the future S.C.M. would involve that a proper place be given to student initiative and expression, the coming together of men and women, and the unifying of all Christian student groups under the following purpose: "In the spirit of Jesus, to create fellowships of youth and to build sound character, with a view to the emancipation and development of the life of the people."

In general, the Commission is stressing three emphases in its program. The first is for self-discipline, an endeavor for each individual Christian student to carry out the following six points as a mutual "covenant": (1) to have a daily period of devotion; (2) to live a simple, frugal life; (3) to discipline bodies for sound health; (4) to strictly observe sex morals; (5) to be truthful and sincere in word and deed; (6) to be punctual in all appointments. The second is to deepen and enrich the students' intellectual life by promoting a comparative study of theories of social reconstruction and from that background to think out what the religion of Jesus stands for in that sphere. The third is the launching of some concrete projects, such as rural service and popular education. The former is carried out on a wide scale among the students in North China. We find a number of bands of "rural volunteers" organized to go to the country districts to serve in summer and winter vacations. And the latter is common in South China. Almost all the Christian student groups in South China take popular education as the main feature in their yearly program.

Every year there are eleven student summer conferences held in various parts of the country. Most of these are largely planned and carried through by students themselves and for men and women together. That there is a turn to the social emphasis can be witnessed from a review of the themes used for these conferences since 1928. "Spiritual Reconstruction" (1928), "Way Out for Youth" (1929), "The Creative Life" (1930), "The Call of the Present Age" (1931), and "Students and National Crisis" (1932). From a study of all the topics used in the conference speeches and discussions, we can group student problems under the following headings: Religion



and Life Philosophy, Sex and Marriage, Vocation, and Social Service. "Spiritual Depression" and "Way Out" are keywords to the understanding of the student mind in China today.

Students in China are facing a serious "national crisis." This "crisis" psychology has been intensified by Japanese actions in Manchuria and Shanghai. In general, the students are turning to a militant type of nationalism. "National Salvation" stands foremost in their minds. It was estimated that there were at least 50,000 students who went to Nanking year before last from different parts of the country to bombard the government with petitions for war with Japan. Military training is now required of all students in school. Girl students are engaging themselves in nursery practice. "Man is born for the country," is a cry that rings high in the student atmosphere of today. Undoubtedly there have been many great excesses indulged in but the ardent willingness to sacrifice displayed is highly commendable. The note of militant nationalism can best be traced in the latest publications which bear the following titles, "The Resistance Weekly," "Self-Defence Weekly," "Iron and Blood Weekly," etc.

Another considerable group of students have voiced their opinion by saying that the present Sino-Japanese conflict is a preliminary step leading to an inevitable "Second World War" between the capitalistic forces and the socialistic forces. One of our student summer conferences in 1932 gave special prominence to this line of thinking. They felt that the fundamental solution of the national crisis is to overthrow the "bourgeois" Kuomintang government and join hands with the labouring class of other countries. They were naturally enthusiastic in advocating the resumption of diplomatic relations with Soviet Russia. In many cases, they were responsible for the great excesses committed by student patriots: they never lose a single opportunity to cause trouble.

Christian students are not insensitive to the present crisis. The more chauvinistic type have been trying to justify China's position and rationalize war by Christian principles. They say that Japan's aggression in China is like a tiger's mad attempt to eat up a human being, and that military resistance is not unlike the doctor's use of the knife in medical operations. Jesus also found it necessary to use force to clear away the hawkers and money-changers from the Temple. The more moderate group are not so outspoken in advocating war. They stand for non-cooperation, economic boycott, war relief and service. During the "undeclared war" in Shanghai, thousand of refugees fled from the war area into the Settlement. The Christian students in Shanghai immediately organized an Association for National Crisis Relief and kept themselves busy serving homeless refugees and wounded soldiers. Recently all the discussions of Christian student meetings center around the question of this national crisis. The general theme for most of the student summer conferences last year was "Students and the National Crisis."

What is the way out for China? There is the way of violent revolution. If that were followed the result would be ruthless bloodshed, widespread hatred, and relentless dictatorship. At best, men would become cogs in the economic machine and mere tributes to the god of social collectivism. Then there is the way of militant nationalism. If that were followed the result would be to hasten another human massacre and the uprooting of the foundations of civilization. At best, men would become the cannon fodder of brutal warfare. But there is the third way of Christian fellowship. If that were followed the result would be the making and building of a world community of Christian brotherhood. We would all be sons and daughters of one Father, God. There would no longer be the dilemma between war and peace, revenge and reconciliation. This is the way of love. Which way shall students in China go?

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### Apostolic Evangelism in Present Day China.

JAMES R. GRAHAM JR.

**W**HEN we speak of apostolic evangelism in China today, we refer to it is an end toward which we should strive, and by no means as an accomplished fact. The writer is not aware of any individuals or mission organizations who have attained in full to the standards set by the inspired apostles, in the richness of the content of their message, in methods and polity of planting the Christian Church, or in personal devotion and zeal. In one department or another we seem to fall short.

There is a distinct tendency in the Church at large today to re-evaluate itself and its work in the light of first century methods and practices. And rightly so, as it is fair to suppose that those who had been in intimate contact with the Head and Founder of the Church, and had been personally deputed by the Risen Christ to carry out His commission, would know *what* to preach and *how* to conserve the results of their evangelistic efforts, by establishing the body of believers on the correct basis. Hence the structure of the early church and the methods and message of the apostles, as nearly as these can be ascertained, have been traditionally regarded as the model criterion for all subsequent missionary enterprise. On the other hand great emphasis is being laid upon the need of adapting apostolic doctrines and practices to present conditions, situations, and modes of thought. While conceding that certain minor adjustment may be justifiable, the present writer deeply deplores the fact that the "adaptations" have, in many cases, been so radical and drastic, that the present product bears not the remotest resemblance to the original pattern, and we are confronted not with a modification but with a counterfeit of the early church.

I propose to deal here with two great questions pertaining to the apostolic evangelistic program: (1) The content of the message.

(2) Ways and means of planting the Church; and to examine present day missionary practice in China without fear or favor in the searching light of revelation.

The only reliable source of information we are able to obtain about how the disciples went about obeying the Master's Great Commission, is the biblical record, just as the only true Christ is the historic Christ of the Gospels. To conceive of Jesus Christ as other than the four evangelists describe Him to have been or to be, or to construct a Christ conforming in some measure to the specifications of the evangelists, but rejecting the rest and filling in the picture by one's own imagination, demands a presumption that is unfathomable, and betokens an inconsistency that is colossal. To accept and preach the Christ of the mount and reject the Christ of the miracles, requires a selective ability more unnatural than that employed by that master of inventive ingenuity, Charles Darwin. The apostles having received the commission from the Risen and newly-ascended Christ to "Go and teach," "Make disciples," "Witness unto me," were not in any fog about *what* they were going to teach, for Whom they were to find disciples, or to Whom they were to be witnesses. Nothing could be more unanimous than the 'conception of Christ' held by those who had been nearest His Person. They went forth to proclaim, not a few flabby philosophical and ethical tenets, but the great central fact of a Person, and certain subordinate facts that accounted for and resulted from the pre-eminence of this Person. We do not even find them recapitulating a set of maxims and teachings, (the most exalted and sublime that ever passed from human lips), nor urging them upon the people "Because that is what Jesus the Nazarene, our teacher, said!" There is no mention of "The ethical religion of Jesus" in any apostolic sermon. Nor do we read of any attempt on the part of Peter or the other apostles to ascertain from the Parthians, Medes, dwellers in Mesopotamia, Cretes or Arabians, what elements from their own cultures they were able to contribute to supplement the deficiencies of the infant church! On the contrary Peter boldly declared "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Not one quotation from the *teachings* of Christ can be found in any sermon or epistle of those who received the commission directly from the lips of the Son of God (this includes the Apostle Paul), though numerous and lengthy are the citations from the Old Testament, history and prophecies, delineating, preparing for, and foreshadowing the work of the Eternal Word, and vindicating His Sonship. Lastly, of the elements that are *not* found as a part of the content of the apostolic message, we are compelled to the admission that the presently-popular social application of Christianity finds no shred of precedent in the evangel of the apostles.

Does someone say there is nothing left that is worth-while? Indeed all that is distinctive and most worth-while in the Christian faith is there. Let us take for example Peter's great sermon on the day of Pentecost, recorded in the second chapter of the book of Acts. The Holy Ghost had come and with Him the promised power, together



with the miraculous ability to speak with divers tongues. The strangers, though greatly amazed were unable to mistake the character of the message, and exclaimed "We hear them speak in our tongues *the wonderful works of God.*" Scoffers were present as usual to charge the messengers of miraculous truth with drunkenness. Peter then rising in their defence and quoting from the prophet Joel showed that the remarkable demonstration of which they were witnesses, was a precursory fulfillment of what would be brought to its consummation in the period of Israel's restoration at the end of the dispensation. The heart of his message is found in verses 22-24. Here he states the salient facts concerning Jesus of Nazareth. Approved of God-Worker of miracles-Crucified by *you* in accordance with God's predetermined plan-Whom God hath raised up, because it was not *possible* that he should be holden of it (death), showing by implication His sinless omnipotence. Then follows a citation from the 16th Psalm, prophetic of the resurrection, which Peter uses as evidence of Christ's Messiahship, for said he, "This Jesus hath God raised up, *whereof we all are witnesses* (No hearsay evidence that!!) Then-exalted by the right hand of God He has sent the promised Comforter. The conclusion? "Therefore let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom ye have crucified both *Lord and Christ*" Vs. 36.

What was the effect of this positive presentation of eternal and stupendous facts? Was there any quibbling over the accuracy of Peter's statements among his listeners many of whom having been eye-witnesses of the events mentioned, of all the people who have ever lived should have been able to produce a successful contradiction? He had said, "As ye yourselves also *know*," and since they *did* know they were humbled and convicted as the significance of these things was brought to their minds, and tremblingly inquired "What shall we do?" The remedy and the promise were immediately announced, "Repent and be baptized for the remission of sins, for the promise is unto you and to your children and to *all that are afar off*, as many as the Lord our God shall call." Then comes the final warning exhortation, "Save yourselves from this untoward generation." A limited and minority acceptance of a universal message throughout the duration of this dispensation is all that the emissaries of the rejected Christ are taught to expect. Three thousand resolved to heed the warning and to save themselves from among an 'untoward generation.' This number represented only an infinitesimal minority of that vast concourse. It has been ever thus. The body of true believers bears the same relation to the mass of the world as the sprinkling of salt does to a large cauldron of food, microscopically small in bulk yet a potent force force lending flavor to the whole. What a sad predicament for the visible church which should be the "salt of the earth" to lose the "Savour of His knowledge"! (II Cor. 2:14).

In his other recorded addresses in Acts 3, 4, and 10 Peter follows practically the same line of reasoning. In Acts 2:20-21 he adds the great fact of the second advent of Christ. In his second epistle Peter cites his own wonderful experience on the holy mount, the visual and audible proof of the unique sonship of Christ, and

then points us to something which is "More sure" than the witness of sense, and to which we all have access—the word of prophecy. What was true of Peter's sermons was likewise true of the recorded sermons and the epistles of the other apostles—the presentation of the facts and events connected with the person of the Lord Jesus Christ and their significance, and the setting forth of divinely inspired teachings issuing therefrom. The central fact and the one most emphasized of all, was that of the resurrection. So far from making any concessions to the cultures or religions of the people to whom they ministered, the apostles preached an absolutely exclusive message of salvation through faith in the uplifted, risen and coming Christ. Paul on the hill of the Areopagus in the very shadow of the Greek Parthenon, seized upon an altar to the Unknown God as a text to proclaim the One Living and True God, maker of all things and holding in his hands the destinies of all mankind. By positively affirming his faith in the One God, he automatically set aside any polytheistic conception and implied the inadequacy of deities dwelling "in temples made with hands." While showing acquaintance with Greek poetry, he did not match it with any teaching of Christ, but with the eternal fact of the resurrection as proof that He lives to judge. At the mention of the resurrection the scoffers as usual show themselves, but on the other hand, "Certain men clave unto him and believed."

To summarize the apostles' message, we find that they bore witness to the facts and events in the life of the Christ, quoting from the prophets to show his pre-existence and fore-ordained incarnation. They declared that he tasted death for every man and was raised and ascended to intercede for those who believe in Him, and to judge those who reject His grace. The appeal was to individuals to believe in these facts and accept their significance, walking in newness of life by the power of the Holy Spirit. The newness of life was declared to be the result and not the cause of faith. The end to be attained was unmistakably represented to be personal reconciliation with God through the work of the Son, and eternal felicity in the life to come. Paul goes so far as to say "If in this life only we have hope in Christ, we are of all *most miserable*:" A universal though unique remedy is prescribed for a universal condition.

Is then the question of the content of the apostolic message one of importance for us who are missionaries in China today? Can we with a wave of the hand declare our independence of them saying that their "dogmas" are outworn and unacceptable and consequently inapplicable in present-day preaching? Shall we cull out at our own discretion certain of the teachings of Christ and synthesize them with what seems best in the teachings of the Oriental sages, demonstrating nevertheless the superiority of the teachings of Christ, and pointing to His death as exemplary self-sacrifice in the cause of social righteousness?

Yes we *can*. But by so doing we not only render our position logically indefensible but qualify for the anathema pronounced by the Apostle Paul upon those who preach "Another Gospel." Furthermore we find ourselves on the horns of the dilemma of either accusing all the apostles of deliberate falsification in bearing 'witness'

to pretended events which never actually occurred, or we must argue that what was true then has no meaning for us now, involving the contention that truth varies with time and space. Schopenhauer, an authority on argumentation, has shown in his book *The Art of Controversy* that such a proposition is unscientific and insupportable. If the apostles' message was based on dogma, then the Battle of Marathon, the signing of the Magna Charta and the discovery of America are all dogmas. One of the greatest of secular historians has declared that the resurrection of Jesus Christ is the best attested fact in human history. That bizarre state of mind which holds to the forms of Christianity but denies its power, presents a manifest anomaly, weighed in the balances and found wanting. Such a position is untenable, because it is superficial, illogical, anti-intellectual.

Let us examine briefly the practical effects in China today of the apostolic message and its substitute. The writer has been privileged to do evangelistic work over a rather wide area comprising several provinces, and in summer conference work has come into contact with church leaders representing eight or nine of the provinces, and has been associated with the Chinese evangelists and revivalists who are known among literate Christians in all of the eighteen provinces and in the three eastern provinces. I can categorically affirm and without the slightest fear of successful refutation that where there is power, spiritual life, self-support, propagating zeal, self-sacrificing love for Christ in the Chinese Protestant Church of all denominations, it is overwhelmingly found among the believers in and propagators of the apostolic gospel. The predominance is so great as to approach totality.

That the "social gospel" has its Chinese adherents it would be idle to deny, but like every other parasitic growth, it goes not far afield but tarries almost exclusively in the city and educational centers where soft berths with high salaries are available. This type of theological thought among both its western and native exponents is conspicuous for its absence in residence in bandit-infested areas.

A recent writer in *The Chinese Recorder* observes "China has her evangelists but they are all of the literal type of biblical interpretation." He speaks not unkindly of them but goes on to inquire with charming naivete "But where are the evangelists of a more liberal view?" The echo answers "Where?????" This dear brother has stated a fact, nay two facts by implication. First that all China's evangelists are of one school of theological thought, and that the other has none. Yet the cruel conclusion that obtrudes itself viz. that the liberal message is so pathetically devoid of power as to fail of one flaming Chinese proponent, he fails to deduce. Here is one of the fundamental facts of paramount importance that the Fact-Finding Commission failed to find. So they counsel us to scrap the apostolic message that alone has had power in China, and to adopt a 'gospel' and methods that having been tried have already proven sterile and barren! We are asked to exchange the eternal gospel of the grace of God for a pallid humanitarianism, of use in this life only.



In journeying by ship up the Yangtse River, I was attracted by the appearance of a Chinese fellow-passenger, and sought an opportunity to present to him the claims of Jesus Christ. As he was seated on the deck, I spied an empty chair beside him of which I promptly availed myself, and by way of the usual amenities opened a conversation with him. I discovered that he was a member of the central military council of the national government. I then inquired as to the condition of his soul and whether he were a Christian or acquainted with Christ's plan and work of redemption. From an attitude of responsive and courteous friendliness I immediately sensed a sudden change to coldness verging on hostility as he replied a little irritably, "No, I am not a Christian, but I know about Christian teaching. It purports to reform society, to right it's wrongs, to iron out the barriers between capital and labor etc. But I fail to see why you should be at such pains to set us right on these matters when your whole economic structure in the West is in the process of toppling, while your conflicts between capital and labor are far more violent than anything of its kind in China!" It was plain that he considered the whole thing the acme of presumption and effrontery. I replied that if that were the Christian message I should never have dared to bring it to China, and that given his premise regarding the nature of Christianity, his conclusion that it would require unlimited and unalloyed brass to foist it upon China, was inescapable. Though compelled to admit and that with deep regret that such misrepresentation as he described was and is current in the Christian Church. I informed him that neither Christ nor His apostles were primarily concerned with social uplift, but with something far deeper and of infinitely more far-reaching importance—the relationship of the human soul to God. I told him the old, old story that is ever new in its ineffable sweetness, that God was in Christ reconciling the world unto himself. From being enemies dead in trespasses and sins we may become *sons* now and for all eternity through acceptance of the propitiatory sacrifice of the Incarnate Son. Gently I told him what peace, joy and assurance Christ had brought into my life, and assured him that I loved his soul and desired for him above all things that he might enter into that blessed communion with the Father through faith in the Son. Gone was the flash in his eye! Gone the irritation! Gone the contempt! Gone the combativeness! Only courteous and humble attention as one sinner saved by grace labored to bring a lamb to the fold of Christ.

A brilliant young woman brought up in the apostolic doctrine, went to a so-called Christian college and was robbed of her faith and filled with the social concept of Christianity. Finally wearied with the inconsistency of it all she declared to her brother. "Christianity claims to correct social injustice. In more than 1900 years it has made little perceptible headway and is therefore a failure, it is time to try something else!" I repeat, given the premises there is no possible way to evade the conclusion. Such instances could be multiplied indefinitely.

(To Be Continued)

## OBITUARY

## Henry Hodgkin.

Henry Theodore Hodgkin, M.A., M.B., was born at Elm Ridge, Darlington, England, on April 21, 1877 of the late Jonathan Backhouse Hodgkin and Mary Anna Pease. He came from a long line of Quakers, which included Elizabeth Fry, and Edward Pease who in 1815 built the first railway in England from Darlington to Stockton. His uncle was Dr. Thomas Hodgkin, the historian.

No account would be complete without a reference to the wonderful influence of Henry Hodgkin's parents and to the happiness of his early days at Elm Ridge. Many a time he spoke of this and of the example and teaching of both his father and his mother. His tender solicitude for both was a very striking characteristic to those who knew him intimately. It is reflected in his book "The Christian Revolution," in the chapter on the Home.

He was educated at two schools belonging to the Society of Friends in England, first at Bootham in York, then at Leyton Park School, Reading, living in the "school house" under the charge of F. J. Edminson the father of Mrs. Janet Rees whose husband succeeded Dr. Hodgkins in the N. C. C. of China. After leaving school he went up to King's College, Cambridge, as a medical student, continuing his medical course at St. Thomas' Hospital, London.

During his student days he took a full share in social life and was very fond of games, playing both lawn tennis and lacrosse in which latter game he represented his University. He was also a keen lover of botany. He was conspicuous among his fellows, not only by his great height of six feet four and a half inches, but also by his powers of leadership which were developed in the work of the Student Christian Movement. From 1902—1905 he was chairman of the Student Volunteer Missionary Union and is looked upon by succeeding generations as one of the outstanding personalities who left their mark upon the earlier days of that movement.

After qualifying in medicine he became House Surgeon at St. Thomas' Hospital. It was during this time that he met his wife, Elizabeth Joy Montgomery, daughter of the Rev. Henry Montgomery M.A., D.D., of Belfast, she being on the nursing staff of the hospital. The story is that he sent for her early one morning, and she, sensing what was to happen, put on a clean apron and went to his office where the proposal was made and accepted. Their life together was very happy. It is given to very few people to have such a wealth of happiness in home life, both before and after marriage, as fell to Henry Hodgkin.

There were three sons of his marriage. The dedication of his book "The Christian Revolution" indicates the place that wife and sons, and Martha their servant, held in his estimation. "To Joy and Herbert and John and Patrick and Martha, the members with me of my home, my colleagues in trying to make one little spot where love is supreme and where the Christian Revolution can begin." Love was to him, perhaps, the central note of Christianity, and it found expression in a very beautiful way in all his relationships both with men and with women.

One other member was added to this home, Molly, an orphan daughter of Indian missionaries, who was adopted ten years ago.

In 1905 Henry Hodgkin first came to China and proceeded to Chengtu, Szechuan, under the Friends' Foreign Missionary Association where he worked till 1910. During this period he seems to have found himself less in medical work than in other forms of service, being associated with the Y.M.C.A. work for students in the city. Gradually wider interests absorbed him more and more through life. Those who saw him by a sick bedside must have realised how much the medical profession lost when he turned to other things. But his mind was always keen to know of the developments that were taking place in medical service. When meeting with medical men he would discuss professional matters with them as he both retained his earlier knowledge of them and showed a grasp of the latest advances that were being made.

The period from 1910 to 1920 was centred in London to which he returned to take up the position of Secretary of the Friends' Foreign Missionary Association. This work led to visits to many countries including India, Madagascar, Syria, China and America. He gradually became widely known in three continents as a speaker on religious, international and industrial questions. This was the period of the Great War, and Henry Hodgkin was one of the founders of the Fellowship of Reconciliation and acted as chairman from 1915 to 1920. His powers as a writer were also developing. It is interesting to recall that in 1919 he sent in an Essay on Social Reconstruction for the Walker Prize offered by the University of St. Andrews, and won the prize.

The year 1921 found him again in China on a tour that brought him to the East. In Shanghai a series of lectures was arranged by the churches in the old Lyceum Theatre in Museum Road. These lectures were well organised, leading men of Shanghai took the chair each evening, and for five successive days the theatre was filled—a remarkable tribute to the speaker. On the last evening he invited those who were interested in following up the lecture to remain behind and form a group. An indication of the interest aroused can be found in the fact that quite sixty per cent of those present remained, and a group was formed. In the spring of 1922 he was present at the Conference of The World's Student Christian Federation held in Peking.

Following the great conference of churches and missions held in Shanghai in 1922, the old China Continuation Committee that had followed the Edinburgh Conference of 1910 was reorganised and became the National Christian Council. He served as one of the Secretaries of the N. C. C. from 1922 to 1929 and these seven years have a peculiar interest and importance for readers of the Recorder. The present writer must leave to others the task of adequately describing and evaluating this period of his work, the Retreats which he developed, his fostering of the idea of religious education, his work for better international understanding, and his relationships with his colleagues in the National Christian Council. The years through which he served were years of great difficulty and strain. Some controversy was inevitable, for Henry Hodgkin held very definite convictions, not merely about war but about the causes of war to be found in our relations with one another; these he made no attempt to conceal. Even those who criticised him most will admit his honesty and courage, but most men will admit a good deal more. He was listened to with attention and respect in Great Britain during 1925-6, and it is significant that he was invited to join the British delegation to the Pacific Institute at Honolulu in 1927.

He took special interest in the relations of China and Japan. We cannot do better than quote a letter that recently appeared in the North China Daily News to illustrate this point: "It is indeed a shock to learn from your journal about the demise of our beloved late Henry Hodgkin, who was a true friend of China and Japan. He it was who tried to be a bridge spanning the gap between Chinese and Japanese Christians in 1922, immediately after the Washington Conference. Sponsored by his initiative a Sino-Japanese religious conference was held in Hangchow. The delegates of two countries came to understand each other better after heated, frank discussions. We are now in sore need of a man like him who can act as a mediator for people of both countries. I sincerely hope that a fitting memorial service will be held for the late Henry Hodgkin, so that Christians of China and Japan can come together in his presence, bow in humble spirit and seek His guidance and wisdom for the salvation of the Far East."

He was beloved by all who came in contact with him. During these years he travelled a great deal and made a large number of contacts. When a well known Chinese doctor heard of Dr. Hodgkin's death he said, "China has lost one of the best friends she ever had and few people have ever done better work in China for China, or better work on behalf of China in England and America than Henry Hodgkin." That was quite a spontaneous summing up from the Chinese standpoint, and will, without question, be the verdict of many.



Henry Hodgkin was always at his best in a home. If the writer may draw on his own experience, "The Limit" was one of the many homes blessed by his presence. His store of what might be called intellectual games, not dry but full of interest and fun, was amazing. No one will ever forget "Mrs. Maloney died." He spent nearly all his Christmas holidays with us during the time he was in Shanghai, and the Festival was all the richer and more blessed because he was there to interpret the message which it brings. One Christmas Day he said, "What are we going to do to-morrow? Why not have a detective story?" He forthwith wrote out the story of the Lama of Peking and his bell, which has given so much pleasure to the many friends who have visited "The Limit" each Boxing Day since.

His influence in China among his brother missionaries is well brought out by some words written by his brother-in-law, Dr. J. H. Montgomery, now of the Matilda Hospital in Hongkong.

"He was a big man physically, he had a big mind and a big heart and the things that struck me most about him in my contact with him were his cheery optimism and boundless enthusiasm for any work he had undertaken, his profound capacity for work and his power of impressing others and instilling into them something of his own joy and cheerfulness and his own great faith and hope.

"I well remember the last time I saw him in China. He was staying with us at Chuanchow, near Amoy, during a very critical period in the history of that city. Conditions had changed so much that it was hardly considered safe for any of the missionaries to be outside their own homes except the Doctor, and it was a time of great heart searching amongst the missionary community as to how they were to adapt themselves to the new conditions, new experiences and new methods; and there were some whose hearts were failing, feeling they were insufficient for these things. We all met together on more than one occasion and listened to Henry as he talked of the new conditions in China, showing us that these conditions opened up even greater possibilities and greater opportunities than ever before, and were but a challenge to a greater adventure in missionary enterprise than we had thought possible. The influence of his visit at that time had a profound effect on the whole missionary community, the whole outlook was changed and the work was re-begun, very often under new conditions with new ideals and new hopes, and with a greater courage and faith than had been experienced before. That is just a personal experience of what I know happened in place after place that he visited during that tour in South China, and I am sure the visits he made to different centres in North China were of a similar nature."

It is not possible here to estimate his powers as an author. His books expressed his own personality and carried his message to a wide circle. He wrote "The way of the good Physician," "Studies in the Epistle of The Hebrews," "Lay Religion," "Friends beyond Seas," "The Missionary Spirit and the Present Opportunity," "The Christian Revolution," "China in the Family of Nations," and "Living Issues in China." The last named was his last book and has reached a circulation of more than 15,000.

The last four years of Henry Hodgkin's life were spent out of China. In 1929 he was invited to organise and create Pendle Hill, a graduate school of social and religious study run by the Society of Friends on similar lines to Woodbrooke in Birmingham. He wrote enthusiastic letters telling of the progress made. In this school he was setting out to explore new educational methods and relate the eternal gospel to modern individual and social needs. He discarded credits and examinations and degrees. Individual research and corporate discussion took their place. One result of the study done was circulated in book form under the title of, "Seeing Ourselves through Russia."

Towards the end of 1931 he began to feel unwell and suffered a good deal from neuritis all that winter, though he carried on his work of teaching and finished off his last book. Attacks of jaundice made an operation necessary in May of last year. In June he left for England under doctor's orders to rest for six months. His friends in China hoped that he was recovering, but

in *Match* news came through that he was seriously ill and in hospital in Dublin. The news of his death came through to Shanghai by a Reuter telegram of March 27th and was received by many with a deep sense of personal loss.

"Blessed are the pure in heart for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God."

"Rejoice and be exceeding glad; for great is your reward in heaven."

A. J. HAWKINGS.

## Our Book Table

ONE YEAR OF THE JAPAN-CHINA UNDECLARED WAR. EDWARD BING-SHUEY LEE, *Shanghai, Mercury Press*, pp. 587, 1933. Cloth, Mex. \$10; Paper, without illustrations, Mex. \$5.

When is a war not a war? This question is not proposed as a conundrum, but to indicate the subtle answer which Japanese diplomacy has written into recent Sino-Japanese relations. A war is not a war when it is undeclared! Chinese publicists were not slow to capitalize this new species of chicanery. Their opinion is stated in one of the forewords to this volume, by Sun Fo: "A formal declaration of war would violate all the signed pacts, treaties, and covenants designed to safeguard world peace and Japan wishes to obtain the fruits of war without incurring legal liabilities." The smoke had hardly cleared from the debris of Chapei before this outlawry of war subterfuge had been exposed in an English symposium entitled "Japan's Undeclared War in Shanghai." The present volume is far more comprehensive. It is a detailed chronological record of the train of events, both in Manchuria and in Shanghai and includes all related incidents in other parts of China.

The record opens with a chapter on Russo-Japanese rivalry, and proceeds at once to a consideration of the Wanpaoshan incident, the Korean riots, and the Nakamura case, all of which were used by the Japanese jingoists to stir up hatred against China. Then, "without warning and to the surprise of the whole civilized world, the Japanese army broke loose from its flimsy cage of restraint, and with tiger-like swiftness occupied Manchuria."

Mr. Lee goes to great pains to demonstrate the fact that the Japanese worked on well-laid plans and that the Chinese army met the invaders without resistance. When the disturbance in Tientsin occurred Mr. Lee was on the spot within twenty-four hours and gives first-hand evidence that the trouble was hatched in the Japanese concession. The steps that led to the establishment of "Manchukuo" are shown to have taken place in the presence of Japanese troops and by the activities of Japanese officials, both civil and military. The attack on Shanghai is shown to have been made after Mayor Wu Te-chen had accepted all the Japanese demands; the safeguarding of Japanese lives and interests in that area involved acts of "barbarism and vandalism" beyond the power of words to condemn adequately, and the armistice discussions were prolonged through weeks of civilian suffering by Japan's unspeakable diplomatic duplicity. China's appeal to the League, the evacuation resolution of the League Council, and the subsequent appointment of the Commission of Enquiry and of the Committee of Nineteen, together with a consideration of the Lytton Report, bring this first year of the record to a close.

Mr. Lee writes in an interesting journalistic style, and amply documents every chapter. Quotations abound throughout the volume, and no less than 140 of the more important documents are given in fifteen appendices. These occupy more than one-third of the volume, over 200 pages. This invaluable source material is further supplemented with 89 illustrations of all the principal figures and leading events. There are seven sketch maps illustrating the more important areas of conflict. There are six different forewords, written by as many of the leading Chinese officials, commending this revelation of "the true state of affairs." There is only one thing missing to make this an unsurpassable

statement of the Chinese case against Japan; namely an index, which should be provided for a second edition. It may not be worth the space it takes to mention them, but a second edition should also eliminate the two score of grammatical and typographical errors found in the present volume.

The author sincerely attempts to judge each situation impartially, but he is too much involved in the conflict to be entirely successful. While Mr. Lee was editor-in-chief of *The Peking Leader* that paper was closed down by the presumptuous threats of the Japanese military. We can therefore thoroughly appreciate Mr. Lee's efforts to be objective, but he apparently exhausts his impartiality in the printing of the Japanese version of each incident. One is even tempted to believe that the Japanese statements, so obviously irreconcilable with their acts, were regarded by the writer as equally damnable with their invasions and bombardments. Read the chapters on "Was the Invasion Pre-meditated?", "Chinchow and Trains as Aerial Targets," "How Japan Protects Lives and Property," "Japan Muzzles the Chinese Press," etc. The more the official spokesmen say for themselves, the more despicable their acts appear to be.

In a truly objective study of the "true facts" it is not enough to indicate in a foot-note that the Japanese had fifty-four alleged treaty violations by China, and then to develop only those nine allegations which are readily seen to be due "to China's reluctance to carry out the obnoxious provisions of the Twenty-One Demands." China's case against Japan is so strong that it will be further strengthened and not weakened by a candid acknowledgement of China's responsibility for certain aspects of this imbroglio. It is not sufficient to discuss the boycott from the standpoint of Japanese finance alone and to relegate to Appendix J the regret that there were "improper and illegal acts" committed by the Anti-Japanese Boycott Association. Neither is it artless simplicity that leads Mr. Lee to soft-pedal the sectional criticisms of the Nanking Government's conduct of Japanese affairs, and to let that onerous duty rest entirely on Mr. Su Han-ming in his illuminating foreword. Likewise Mr. Lee is not sufficiently frank when he makes affirmative reference to the Tanaka Memorial without indicating its questionable validity.

The present editor of *The Chinese Republic* has given us the most capable popular statement of China's case against Japan that has come to the reviewer's attention. But it is so pro-Chinese that every fair-minded reader will find it necessary to supplement it with other interpretations of the same events.

Paul G. Hayes,

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THE CASE FOR CHINA. H. C. Thomson. George Allan and Unwin Ltd., Museum Street, London. 10/6 net.

The author was in China for a short time as newspaper correspondent at the time of the Boxer Uprising. His knowledge of China is, therefore, second-hand rather than intimate. As a result, in checking up on historical incidents the book shows lack of care. For instance the old story about "Chinese and dogs" now being admitted into one of the public gardens in Shanghai is included as still true. Again (page 188) it is stated, "America sends nearly as many missionaries to China as does Great Britain." The historical references go back well into the present period of China's foreign relationships. But they are not arranged chronologically but brought in whenever the author needs them in illustration of what is his main emphasis. This main emphasis is, evidently, the tremendous discrepancy between the ethical and Christian ideals, claimed by most of the Powers impinging upon China, and their actual treatment of China. The militarization of China, the author claims, began with the Boxer Uprising and the taking of the Taku Forts. Japan, it is stated, acted at that time with more consideration for China than some of the other allies. But he makes it clear that she has changed completely in that regard. Much is said, too, about the change that has come over China. That she has become military-minded is self-evident. But the author over-estimates the rapidity with which China will be able to weld herself into a military unit able to resist invasion.



As a book of history this one does not, therefore, offer much. Most of what it gives is fairly well-known. Its references to important incidents like the Shanghai "war" are too casual to be helpful. Its occasional inaccuracies invalidate its authority. As an attempt, however, to view the aggression and effect upon China of various Powers in the light of ethical ideals it contains much that gives one "furiously to think." The claim, too, that the recent actions of Japan will go far to break down any sense of national security due to treaties is one that may well be considered carefully in high as well as low places.

F. R.

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OUTLINES OF INDIAN PHILOSOPHY. *M. Hiriyama, M. A. George Allen and Unwin Ltd., London. 16/*

The author was formerly professor of Sanskrit, Maharaja's College, Mysore. The work is based on lectures given at Mysore University during the course of many years.

The author's aim is to give a comprehensive account of Indian philosophy. He says that while having consulted the standard works the views expressed are mainly based on an independent study of the original sources. This should render the work, as it is, an exceedingly valuable contribution to the study of Indian philosophy.

The author says he has sparingly used Sanskrit terms, but they will present no difficulty. This shows how difficult it is for any author to put himself in the place of his readers. For to a non-Indian speaking person the book seems full of Sanskrit terms and being translated only once when first given makes the book rather laborious reading for the average reader.

The author's style is crystal clear, which is in sharp contrast to many of the philosophic ideas treated; and he shows great skill in clarifying them so far as such a task is possible.

The author recognizes that true Indian philosophy is never divorced from religion, and he says, "Philosophy in India did not take its rise in wonder or curiosity as in the West; rather it originated under the pressure of a practical need arising from the presence of moral and physical evil in life." Throughout the Vedic period Indian philosophy was religious philosophy. So the author's work is especially valuable to students of religion.

It is only when the author reaches early Buddhism that he shows the separation between philosophy and religion. Taking his definition of religion as, "A yearning of the human spirit for union with God," we must conclude with him that early Buddhism is a philosophy and not a religion, for, as he shows, it is atheistic and nihilistic and therefore believes in neither God, nor self, nor the reality of the universe, so of course disbelieves in immortality and regards Nirvana as absolute annihilation. He would take issue flatly with Kenneth Saunders and others, for he says, "The word means literally 'blowing out' or 'becoming cool,' and signifies annihilation—the 'heaven of nothingness' as it has been described."

The author characterizes Jainism as a theological mean between Brahmanism and Buddhism and as atheistic but believing in personality, though with no ultimate solution, either religious or philosophical.

The author says that Indian philosophy does not become self-conscious until the "Age of the Systems" to which Buddhism and Jainism must have contributed. But evidently the first result of this growth of real philosophy as distinguished from religion was the rise of Materialism. The author acknowledges that this system is only known through its enemies and may be falsely reported. But according to what we know they believed in nothing supernatural, no soul, a thorough going revolt against the spiritual and a faith in the crassest sort of Hedonism. "It is difficult to believe that there could ever have existed such a school of thought."

The author gives a short space to the treatment of later Buddhistic schools as Buddhism swings back to theism. But after a bare mention of Mahayanism he says this development is outside of his purview, no reason being given, though one might guess it was because Buddhism is now non-existent in India, though not a very logical reason for omitting it.

The last half of the book is given to a discussion of the five chief Indian systems. The last of these system Visishthadvatta again attempts to unite religion and philosophy.

There is probably no better discussion of this most complex subject of Indian Philosophy as a whole and the author is to be highly commended for his work which has involved an enormous amount of first hand research.—F.J.W.

## Correspondence

### Chinese Recorder and; "Re-Thinking Missions."

To the Editor,

*Chinese Recorder.*

DEAR SIR:—In the February (1933) number of the *Chinese Recorder* the Acting Editor expressed the hope "that the discussion arising out of the report of the Laymen's Foreign Missionary Inquiry shall neither go beyond the limits of Christian love and tolerance nor strain the bonds of missionary co-operation."

I am sure the hope thus expressed found a hearty response from a vast majority of Recorder readers. The kindly spirit of good-will to all, desire to render service impartially and the evident purpose to make the Recorder belong equally to all the men and women devoting their lives to the furtherance of the cause of Christ in China, whose support makes its publication possible, was so manifest during the recent interregnum in the editorial department it makes many of your patrons wish that this might become the permanent policy of the magazine. It was so encouraging and helpful and made us increasingly aware of our solidarity and openness of aim and purpose as we labor each in his own little corner.

But the hope of the retiring Associate Editor seems not to find response in his successor for in the March (1933) number, which is before me as I write, is a statement of "the policy of the Chinese Recorder for the remainder of 1933" (page 140) which can hardly fail to have strongly divisive results.

At the very outset the impression is created that from now on the Recorder becomes an organ for partisan propaganda purposes, for the promotion of the plans set forth in the report of the Laymen's Inquiry; for notice is served that "we are not interested in articles that aim simply to repudiate this document."

That being the announced policy of your editorial department, you will pardon me for writing direct to you to inquire if this is your Board's position, or only that of the Editor personally.

The Commission seemingly recognized that most mission work in the lands investigated was being carried on along lines that were avowedly conservative; but it does not hesitate to propose a most revolutionary change of aim and purpose for the whole mission enterprise and demands that such change be made or it will not recommend the continued support of mission work. It also undertakes to reorganize mission management so that the churches and their boards shall be deprived of the power to direct the use of their contributions to the mission cause; putting supreme control in the hands of a small group of men which shall have practically dictatorial authority, and be responsible, seemingly, to no one but themselves.

When the Report was placed before the mission boards for review it was made clear to them that there was no liberty of choice—accepting only portions of the report for consideration. It was all or none; and as a

result of that attitude, some of the best missionary statesmen of the Church in America felt compelled to repudiate the whole report; since both the proposals mentioned above were not such as they were willing to ask their constituencies to consider.

I am writing to ask from your Board a definite statement as to what will be permissible as material to be admitted to the Recorder during the discussion which the Editor has announced! If it is not allowable to seek to show why the program of the Commission should be either radically amended or repudiated in toto, then many missionaries will have to keep silence or look elsewhere for a publisher. This is quite possible of course; but is it your wish to bring about that state of things among the missionaries of China?

Would that be fulfilling the trust imposed in you as an organization which should represent the entire missionary body and give fair treatment to each and equal consideration to the views of all, when the Chinese Recorder was ceded to you some years since by the Presbyterian Mission Press?

I do not at this time enter into the merits or demerits of the Laymen's Findings and Proposals, or of the methods by which they are being broadcasted both in America and China. All I am asking for is the freedom of the missionary press. Once that is assured, there will be no lack of writers far more capable than I who will do full justice to the subject.

I trust you will make it clear to all that the pages of the Recorder are just as available for use by the opponents of the report as for its supporters.

In evidence of this willingness I request that this letter and your reply be given place in an early issue.

Yours very sincerely,

J. E. SHOEMAKER.

No reply other than the Editorial in question seems necessary. We may note in addition, however, that any article sent in that deals with this subject will receive the consideration given to all articles. Any article about which there is uncertainty as to its publication will be submitted to the Editorial Board for their decision thereon in accordance with the practice of the Editor.—

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## The Present Situation

### A RURAL COMMUNITY PARISH.

Ching Ho is a marketing town about three miles from Yenching University, Peiping. In its vicinity are forty villages with a total population of 22,444, or nearly 4,000 households. In June, 1930, the Department of Sociology and Social Work in the University decided to start a seven-year experiment in rural reconstruction in this district. It is hoped that at the end of this period the work will be entirely self-supporting. Since, however this experiment is a training center for students of rural work as well as an attempt to reconstruct a rural community this problem of self-support is proving not easy of solution. Nevertheless, so far as possible the funds for activities are raised locally or by special gifts.

The work is divided into four parts, Rural Health, Rural Economics, Rural Research and Rural Social Effort. Thus through economic, political educational and social channels an attempt is being made to raise the standards of living of the countrymen in this district and to increase their powers to utilise this higher standard for the enjoyment of the individual and the group. The unit of work is the village; the town the headquarters. Each village, however, is a unit in itself having its own self-protection association, school and a certain degree of social life. The workers all live in Ching Ho, going from there daily to the villages.



At first the head of the local police suspected that the workers in this experiment wished to usurp his position. This and other initiatory troubles have now passed and the local community is cooperating freely. The work began with the renting of a house with minimum equipment. On June 14, 1930, the Ching Ho Rural Experiment Center was formally opened with an attendance of about 300 people.

In June, 1932, the work of the center had extended to eighteen villages. This included Small Loan Societies (sixteen villages); research into Green Crop Associations, Law Suits and Vital Statistics (three villages); pig breeding (eight villages); chickens (seven villages); cooperative societies (four villages); girls' sewing clubs (three villages); kindergartens (three villages); and childrens' books loaned (two villages).

At first the work was carried on by an executive committee but is now under a director. Local people are being trained for work and already many of the staff belong to the town and district.

The work is varied and far-reaching. A Children's Club has about forty members. The Children's Library contains nearly 500 books. All of these books have been borrowed, some more than once. In one year the average of books taken out in a month was about twenty percent of the total. So far only \$50 silver has been spent on this library. A kindergarten with an average attendance of nine was started. Parent's meetings were also held to educate them into the significance of this move. The first kindergarten needed financial help. When two other villages started kindergartens they provided everything but advice and supervision. A boys' club trains boys for rural leadership. Rural economics, care of animals, seed selection and self-government principles are especially emphasized in its classes. A girls' club registers fifty-five girls. They are taught to make saleable goods and market them with a view to preventing exploitation. Embroidery, simple tailoring, clothing, hygiene and care of small children are among the subjects taught them.

In cooperation with the P.U.M.C. a project of rural health has been launched. A nurse in a dispensary attends to minor ailments. There is also a resident doctor. He holds clinics in Ching Ho and surrounding villages. A country hospital entirely on a Chinese plan and built with Chinese material has been started. To this the Ching Ho people gave \$100 and village people promised another \$100. Visiting nurses from the P.U.M.C. also make regular visits. A trained midwife from the First Midwifery School in Peiping is now established in Ching Ho and, according to the latest report, had sixty patients. At Chinese New Year a training class for village midwives was held. From this seven have graduated who will receive a diploma after they have conducted successfully four cases.

Two local men were sent to Mr. Sam Dean's Engineering School in Peiping to learn wool spinning and weaving. They are now teaching the first local class of ten men and ten women. A few pieces of wool have already been manufactured, everything in connection therewith having been done by these learners. Other classes will be started after this one is finished.

Road building and recreation have received attention. A "Clean the Town Campaign" went in for cleaning up the side roads and the main street in Ching Ho. Plays have been put on by the Mass Education Association. A semi-monthly paper is being published. Wall posters are frequently used to pass on important information.

At Chinese New Year an attempt was made, also, to develop the teachers in this parish. In Ching Ho there were found two schools; twenty-nine of the villages have schools also. Of these schools fourteen are modern lower primary schools and one a higher primary school; sixteen are old-type private schools teaching only the Classics. Of the thirty-four teachers—all men—only two had entered the middle school. Their preparation for leadership, therefore, was quite inadequate. A six-day training school was opened at Ching Ho. This was attended by eight village elders, five primary school teachers and four private school teachers. All these were men. With them four girls being trained for kindergarten work, took part. Various members of the staff at Yenching University gave lectures of a practical nature. The Ting Hsien Mass Education Experiment and the Rural Folk School in Shantung were explained. Talks were

also given on rural problems, home industry, wood-making, cooperative societies and agricultural improvement. Discussions each day helped to clarify the questions raised. This a beginning was made in educational enlightenment.

In short everything possible is being done to make Ching Ho a "rural community parish" in somewhat the sense in which Dr. Butterfield defines such a unit.

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### A RURAL RELIGIOUS SCHOOL.

On February 6th we began a month's Religious School for ninety selected country Christians and inquirers. Twenty-five per cent of the group paid full expenses; the remaining sixty-five people paid only ten per cent; they came from that part of the field where there was no autumn crop. The expense was \$4.00 per month. This included food, servants, lighting, mimeographing Bible lessons, original choruses, etc.

Five Chinese and one foreign missionary lived with the ninety students as leaders. The school had three sections:—(1) twenty boys and girls between twelve and fifteen, to whom we look for leadership in the country church; (2) thirty-four men and women for Bible study; (3) and thirty-six in reading classes, twenty-eight women and eight men in separate rooms. Two large sleeping rooms, the floors thickly spread with straw and mats, were provided for those who brought only a little bedding; other rooms were fitted up with beds for those who preferred them. Two large dining rooms were used for the reading classes. There was one large class-room for the Bible students; men on one side and women on the other. The seats in the rear of this room were used by the illiterates for the early morning prayer-meeting, devotional period and singing class. The children had everything separate except that they ate with their elders. There is a well on the property and we provided tubs for washing clothes. One zealous member of the literacy classes read her book to the rhythmic pad, pad of the stick beating her clothes on a stone by the well. There were ample recreation grounds. No one was allowed to leave the property without permission.

The illiterates were the hardest working members,—six hours a day they read aloud, sang, or crooned the lessons. They did not particularly welcome interruptions due to singing short choruses. However, these contributed greatly to the enthusiasm and spirit which characterized the group right through to the end.

Perhaps there was no time during the class work when at least one head was not bowed on the table in prayer. Outside of class hours they were not often seen without their books. Their goal was the Bible class conducted by the favorite leader of the whole gathering. Eight of the women and three men finished the required work and can now read the Gospels understandingly. These began the required study in their homes. Many of the others will be able to go on studying alone and pass the examination ready for Gospel reading next year. A few have a long hard road to go, but will doubtless succeed if we do our part in keeping up their Christian interest and conduct literacy classes regularly. One woman in the Bible Class witnessed that it took her five weary years to prepare for reading the Gospels. She began at the age of forty-five.

We had a writing class for the younger men and women. Those in the Bible class who learned to read after coming into the church greatly profited by being able to make a few simple notes. In the literacy class of twenty-eight women, the youngest was eighteen and the eldest fifty-two; the average was thirty-two years. There were unmarried women, young married women, mothers and grand-mothers. A class in hygiene was especially appreciated by the young women.

The day's program began with the six o'clock rising bell and ended at 9.00 P.M. The six leaders never left the group except for an occasional hour between the last afternoon class and the supper time. During the recreation periods men members of a particular clan checked up the work of their women, and one elderly woman, very slow in mind but doing absolutely accurate work in the

reading class, had the temerity to say to a young brother-in-law that they were not doing as good work in the men's class as in the women's. He challenged her to prove it, and she did so to his great confusion by testing him from the syllabary at the back of his reader! If we could have continued the literacy classes for another month, 75% of those who came to the class with no knowledge of character would most likely have finished the work, ready for reading the Gospels; the others would have required three full months, while the woman who called the men to account may never read the Gospel story herself.

The sunrise prayer meeting reflected the spiritual quality of the Bible teaching. Like most primitive peoples they found their deepest satisfaction in audible personal prayer. To an outside listener it was like the rushing of a mighty wind and the surging and dashing of great waves. Even the cooks knelt wherever they happened to be and joined in the chorus of prayer. For the morning devotional periods, leaders took up vital questions of stewardship. It was a heart-searching time for the entire group, and we felt its influence right through the whole month of living together. The evening hours were used alternately for personal testimony and informal sharing of Christian experience, and practical preaching.

The children's section of the school was weak in leadership compared with the other two, but some of the teaching was excellent.

A few of the leaders were outstanding in their rich self-giving in addition to their very fine teaching work. Some of the older women may forget a few characters, or even some of the essential teachings of the Christian Gospel, but they will always remember that angel of mercy who went around among them with a flash light after they were tucked away at night, putting drops into their infected eyes.

Mabel Steele Jones,  
Shouchow, Anhwei.

### ENLISTING EVERY CHRISTIAN IN "FIVE YEAR PLAN"

Among the different ways in which the "FIVE YEAR EVANGELISTIC PLAN" may be realized, I should like to recommend a special Tract Mission.

This is, first, a way of getting Christians interested in work amongst non-Christians. It is direct personal work to make people face a choice. It requires patience, hope, courage, and most of all, a passion for the salvation of souls, as will be shown in what follows.

What I recommend is a progressive series of sixty sheet tracts, in all one hundred and twenty themes, one on each side of the sheet. The idea is to hand these tracts out every week for sixty weeks, to the same homes. It is obvious that this work will require determination, endurance, and faith on the part of those who undertake to do it.

Let us take as an illustration a church of about a hundred Christians which desires to bring a weekly Christian message to people outside the church—to a hundred homes, shops, or factories. Some reliable church member must be chosen to take charge of this Tract Mission in each locality. He should have a group of fellow-workers to whom he distributes the tracts weekly or monthly. It is very important that the work be done regularly and systematically. The leader must, therefore, have a substitute in case he is prevented from doing his duty. He must keep a complete record of the names of his distributors, and of how many tracts each of them has received. They in turn must write down the addresses of the homes, shops, or factories where they deliver the tracts. Only in this way is it possible to distribute sixty tracts to the same people.

In case one of the distributors is sick, or leaves the city, or in any other way is prevented from doing the work, another church member should take his place and get full information about his predecessor's work.

As it may be difficult for the same member to visit the same homes or places every week for more than one year some better or easier method of distribution may be discovered. Such details in the nature of the work will be left for each local church to determine.



This is a type of evangelistic work that every true Christian ought to be able to take part in, but it is clear to everybody that it will require perseverance and self-sacrifice to complete this kind of a task. Most of all it requires an earnest desire to make the name of the Saviour known to the people who know Him not. The work must be done in prayer; prayer both for the people to whom the tracts are given and for oneself.

While the worker in the beginning is trying to find out what people and places to visit, he must be prepared for everything, even disappointments. We are the messengers of peace and many are opposed to God and His Kingdom, or at least indifferent and uninterested.

It must be made clear to the homes, that they will receive the tracts free of any charge (they must be paid for by the local church or the individual distributors). But they on their part promise to keep the tracts and eventually bind them into a small book. If people agree to this, the work can be started, and must be continued until all the one hundred and twenty tract sermons have been distributed.

Somebody may ask: "Why give them only one sheet at a time? Why not give them the whole book at the start?"

The reply is quite evident. Visiting them weekly for a longer period will bring the church members into real contact with the people outside the church. The same effect cannot be accomplished by one visit, or by the presentation of a book. It will cost much prayer and spiritual preparation. By and by the workers will come to know the people they visit, and will often have an opportunity of telling about salvation through Jesus Christ.

However, the distribution of the sheet-tracts must be done thoughtfully and tactfully. They are not to be delivered in the same way as the postman delivers a letter. Nor is the worker supposed to sit down at once and deliver a sermon lasting for hours! The worker has to look to the Lord and wait for His guidance and His hour. After a time perhaps it will be possible to invite the people to church or to a meeting. But above all, these homes must be constantly in the worker's prayers, praying that God will lead the people to repentance and faith in Jesus Christ.

This series of tracts have been written in the atmosphere of prayer and in accordance with a definite plan. After appearing in *The Lutheran*, organ of the Lutheran Church of China, they now appear in book (\$.20) and tract (\$.18) form, both postpaid, published by the Lutheran Board of Publication, and distributed through the Lutheran Book Concern, Hankow.

The chief purpose and content of these tracts is to bring the *good news* of the word of God to people outside the pale of the church. When created by God, man was without sin. Sin came to man from without. Therefore there is *hope* for man. Through Christ, God has made *atonement* for sin, and has given man power to reject sin and accept Him. Eventually salvation will be perfected, for on the new earth God will live amongst His people, who then will have been cleansed from all sin.

The Late J. Vyff.  
Danish Lutheran Mission,  
Antung.

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## Work and Workers

**Dr. Zwemer to Visit China:**—Rev. Samuel M. Zwemer, D.D., expects to come to China this summer provided his health permits. Dr. Zwemer is the leader in work in the Moslem world. He hopes, among other places, to visit Kansu. A tentative schedule of summer conferences he will visit is as follows: Pei Tai Ho, July 12-16; Mokanshan, July 21-24; Kuling, July 30-Aug. 6.

**Catholic Schools in Chungking:**—An official academic contest was held at the close of the last school year. In this all the government and private schools in ten sub-prefectures participated. The first prize for primary high schools was won by St. Joseph's school; for secondary schools the first prize was taken by St. Paul's College and the third prize by St. Theresa's Boarding School; all Ca-

tholic institutions. Both the primary and secondary schools of the Vicariate have been officially registered with the Government. Their buildings, however, retain the religious emblems, catechism classes are given regularly and there is prayer before and after the lessons. *Fides Service*, Jan. 19, 1933.

**Summer School of the University of Shanghai:**—The summer school for the present year will be held from July 3 to August 2. The following courses of study will be offered: Religious education; educational principles, methods, administration, music; social sciences—sociology and social work, political science, and history; natural science—chemistry, biology, and physics; commerce—accounting, banking, foreign trade, etc.; and languages—Chinese, English, French, and German. Many regular members of the university faculty will continue to serve in the summer school. There will also be a number of professors to be invited from other universities and colleges. The fees for tuition, room, board, and incidentals will be \$30.00. Several friends of the university have promised to contribute thirty scholarships of \$15.00 each to help a worthy teacher of an elementary or secondary school. Applications should be sent to the Dean of the University before June 24.

**Catholic Schools in China:**—The official 1932 statistics of Catholic schools in China have just been released by the Synodal Commission, Peking, revealing that there are 330,483 children now attending the institutions of learning including three Universities, maintained by Catholic missionaries in China. This is an increase of 13% over last year's statistics. According to the official report, there are in 9,442 Doctrine Schools, 188,018 students; in 3,177 Lower Primary Schools, 107,616; in 809 Upper Primary Schools, 15,669; in 73 Lower Middle Schools, 8,995; in 28 Upper Middle Schools, 1,637; in 25 Normal Schools, 936; in Special Schools, 6,752; in Aurora University, Shanghai, 200; in Catholic University, Peking, 573; in "Hautes Etudes," Tientsin, 57. Of these schools beginning with the lower primary and

ending with the normal schools about 40% are registered with the Chinese Government.

**Missionary's House Looted by Soldiers:**—During November, 1932, there was fighting in and around Chengtu between rival generals. Bishop Mowll was away at the time and did not return until December 29. He found that his house had been occupied by soldiers. In addition it was fortified by one of the contestants and used as a defense center. The soldiers took away what they could carry, though they overlooked some things. Since what was taken included winter clothing the Bishop has been wearing Chinese dress. It estimated that \$5,000 will be necessary to repair the property and an equal amount to replace the personal property looted if bought at its original price. Since this event there has been no further fighting, though trenches and barricades have been put up around parts of the city. The three generals concerned had a conference at which it was proposed that each group should govern the same territory as before the fighting began.

**Christianity in Primary School Text-Books in China:**—*The Rock*, April, 1933, Catholic Monthly Magazine, has a short but interesting article by G. Casey, S.J., on the treatment of Christianity in primary school Chinese histories. In these there is a special chapter devoted to Christianity as there is to Buddhism and Taoism respectively. This article is based on a study of the Primary School History put out by the Chung Wa Company, and the primary school books and New Method School History put out by the Commercial Press. The writer finds that none of these brief accounts are hostile to Christianity. The New Method School History he finds lacking the warmth of the publications put out by the Chung Wa Company and marred by a hint that there was a commercial motive behind the arrival of the first missionaries. The Chung Wa histories are, he states, "for the most part, . . . very friendly, and as informative as the circumstances of nationwide ignorance would allow."

This article indicates that these publishers are trying to treat religion in terms of religious liberty.

**Bank Helps Rural Cooperatives:—**

The Shanghai Commercial and Savings Bank has made a gift of \$63,000 Chinese currency toward the strengthening of rural cooperatives in China. Because of the need for well trained men in this field, the plan is to invite two specialists, one from the United States and one from Europe, to come to the University for a period of three years to train students and to give advice and help organizations engaged in developing rural cooperative societies. Of the full amount of \$63,000, \$10,000 will go toward the salary and expenses of one specialist for one year, making a total of \$60,000 for two professors for three years. This will not be sufficient for the total amount needed and an effort is being made to match the funds from another source, either in China or abroad. The remaining \$3,000 is to be used for ten scholarships of \$100 each a year for a period of three years. Such scholarships will be available to students majoring in rural cooperatives in the College of Agriculture and Forestry, Nanking University under whose auspices this gift is to be used. *Agriculture and Forestry Notes*, University of Nanking, March, 1933.

**A Family Welfare Agency:—**The first Family Welfare Agency in China was started in Peiping in January 1931. The idea was born in the minds of some citizens and then taken up by the Department of Sociology and Social Work of Yenching University in the same city. It has an office and a Board of Directors of fifteen members. A number of the members of this Board are prominent workers along social and philanthropic lines. The aims of the agency are:—(1) to assist poor families to improve their living conditions; (2) to promote co-ordination and cooperation among public and private charitable organizations and to arouse the interest of the community in social work; (3) to demonstrate to the community the value of sound and intelligent social service measures and technique; and (4) to furnish a training station for stud-

ents in social work. Being short of funds the Agency began work in one police ward. Even so in the first year it spent \$4,853.43, handled 174 cases and helped 751 people. A small scale industry was also started. In this ten boys and ten girls were put to work making toys and dolls. For this project \$2,000 have been received and another \$2,000 pledged. To some extent co-ordination and co-operation have been promoted among social service agencies. A number of students have also received some valuable field training.

**The Chin Chou Wool Project:—**An idea germinated in the minds of several that weaving wool would help life move easier economically for the villagers in Chin Chou, Shansi. Miss Nettie M. Senger has been the moving spirit in working out this project. At first because wool cannot be handled the same as cotton, the villagers insisted that woolen cloth could not be made. Later when they had seen it made they wanted to erect a big factory. But the work grew slowly. A man from the Suiyuan wool industry gave the first crude equipment and helped start the project. The problem of dyeing was solved by getting dyes from Shanghai. Washing became easier when a big bean pod in powder form served as soap to cleanse the wool. So far only \$650.00 has come from outside sources to support this village project. Miss Senger's Mission, (Church of the Brethren) has approved the project but is not able to help financially. Nevertheless the project is going forward. Chin Chou is a field center to work with raw materials and the local people. Effort is made to prepare the villagers for the improved economical condition hoped for. A school gives half-day class work and half-day hand work into which the wool project fits. Religious and ethical teaching is given alongside the economical training. Plans are emerging to extend the work to surrounding villages.

**Cheeloo Rural Institute:—**Cheeloo University, Tsinan, Shantung maintains an active Rural Institute. Its chief work lies in a Village Service Center at Lungshan, east of Tsinan.



This is a rural trading center composed of 460 households. Over forty villages lie within a radius of slightly over a mile. The University made its first visit to this town in 1922. Gradually there has grown up a program for community development. The College of Agriculture and Forestry at Nanking recognizes Lungshan as its extension center for the province. They have placed there Mr. K. L. Shen. Agricultural work is also carried on in cooperation with the Famine Prevention Station at Tsinan. Meetings for farmers in five villages registered an average attendance of 500 at each meeting. There is a night class for farmers in Lungshan. Selected farmers have cooperated in demonstrations. Thirty farmers, for instance, are demonstrating treatment for kaoliang smut. A small credit society and egg-marketing association are in operation. An agricultural fair in November, 1932, was attended by over 3,000 persons. Two hundred and one exhibits were prepared by the farmers. Miss Mary K. Russell has experimented in home-making by living under the ordinary conditions of a village home. In ten villages schools for boys and men have been carried on by volunteer teachers. There is a clinic and a resident nurse who also serves as midwife. At Lungshan there is a school for girls. The aim is, also, to make the church an agency of service to the community.

**Bloodshed in Kansu:**—The following is quoted from a letter from Miss Levermore, of the C. I. M. as published in *China's Millions*, January, 1933. "Through the rebellion of the general in Tsinchow, Kansu, suddenly there were great movements of troops, digging of trenches, and preparations for war on every hand. In the midst of these preparations the two missionary ladies with two Chinese arrived from Fenghsien for cholera inoculation, little realizing what they were to encounter. The rebel general hoped that all his troops would stand with him but most opposed him. The rebel was planning to join with the Moslem ex-brigands and usurp authority in Kansu. War was made upon him and he was driven out of Tsinchow and attacked Hweihshien. The Moslem cavalry under his command,

who first attacked, were repulsed, but they with many others returned in full force next evening. Both attackers and defenders used modern methods of warfare, and the rattle of artillery and booming of bombs continued steadily for nearly forty-eight hours: being in the direct line of fire and near to one of the important city gates our position was a dangerous one. With a bomb falling on our premises and with bombs and other missiles all about us our deliverance was truly marvellous. After desperate attempts to take the city they were forced to retreat to Chenghsien. Several hundred were killed, many wounded and there was much destruction of property. It was necessary to burn down many houses and shops outside the city wall to prevent the enemy mining the walls. These were days of great anxiety but we are devoutly thankful that good discipline was maintained among the defenders. As we look back we see how clearly the Lord guided and restrained so that none of us were in the country at that time."

**Cooperation in Rural Experimentation:**—"Cheeloo University has for the past few years been conducting a Rural Service Centre at Lungshan and an Experimental Farm adjoining the University campus. An extension of this work, is announced thanks to the whole-hearted and generous cooperation of the Kiao-Tsi Railway Company. The Company has a Committee for the Improvement of Agriculture and Forestry in the Railway Zone. The University authorities have been in negotiation with this Committee and the following plan, now formally decided upon, is the result.

"The work of improvement is divided into two sections, one from Tsingtao to Kaomi and the second from Kaomi to Tsinan. In the first section the Railway Company will cooperate with the Tsingtao Municipality's Department of Agriculture and Forestry in a way similar to that in which it will cooperate with Cheeloo in the Kaomi-Tsinan section. In this latter section, Cheeloo will be responsible financially for the maintenance of an administrative office in

Tsinan and the continuance and development of the existing Experimental Stations, one adjoining the campus and the other at Lungshan. In this section there will be three other Experimental Stations, at Wehsien, Tsingchow and Changtien respectively, and for each of these the Railway Company will provide funds for running expenses amounting to Mex. \$250 per month, \$9000 per annum, in all. The Railway Company has invited the University to undertake the administration of these three stations on its behalf. The Company is also prepared to give some financial help towards meeting the initial expenses involved.

"The University's programme will include experimentation in seed selection, seed testing, the combatting of insect pests, investigation of the agricultural situation and its problems and the development of farmers' cooperative movements. In this work the staffs of the Existing Experimental Farm, the Rural Institute and the Biology Department will take part."

**Tao Fong Shan Christian Institute:**—After the upheaval in Nanking during the spring of 1927 the home board of the Christian Mission to Buddhists decided to move its main centre to South China. A beautiful and suitable place was found in The New Territories, ten miles from Hongkong. Here, on a 500 feet high mountain ridge, is the site of the Institute. The mountain with its wonderful situation, overlooking the seashore and the picturesque hillsides of the Hongkong Peninsula, is easily reached by motor car or the train. One takes the Hongkong-Canton Railway from Kowloon to Shatin station. From here it is only twenty minutes walk up to the hilltop. The mountain bears the significant name of *Tao Fong Shan* (道風山—"The Logos-Wind mountain"). The aim of the work is to bring all visiting religious friends (道友) under the influence of the eternal and all-embracing Christ-spirit. The most important buildings, the pilgrims' hall, a picturesque crypt for worship and meditation and a residence for the workers are already built. A limited number of pilgrims can now be taken

care of. Retreats have already taken place. It is also very gratifying to see how many Chinese Christians and foreigners of the most different nationalities and religions are coming out to this quiet spot in order to get rest and spiritual uplift. Besides the leader, Rev. K. L. Reichelt, there is also a Danish missionary, Mr. Hamre. He is supervising the building activities. At the beginning of this year Rev. N. N. Thelle from Norway, well-known from the Nanking period, returned from the homeland to assist at the Institute. As a result of preaching and lecturing activities originating in the Institute quite a few branch-organisations have sprung up in connection with the great Buddhist centres in other parts of China. This new work has been made possible through the sympathetic cooperation on the part of the local pastors and missionaries.

#### Scrutinizing the Primary School:—

"First, let us ask if the average primary school meets the need of the village or small town for making the people literate. In 1925 the Central China Christian Educational Association attempted to find out how many children stayed in the primary school long enough to be made really literate,—that is, how many completed the fourth grade. I am not aware that full statistics were ever published, and my own records for the primary schools in this diocese were lost in 1927, but I well remember that in the average one-teacher-school of four grades, the proportion would run about as follows:

First Grade, 18 pupils; second Grade, 10 pupils; third Grade, 5 pupils; fourth Grade, 3 pupils.

"In larger schools, the figures, of course, would be different, but the proportions would be about the same.

"How much did these schools really contribute to meeting the need of the community for literate men and women? And if it is estimated that at least four years of primary school are necessary to make literate so far as secular standards go, how many are needed for giving Christian foundations of living,—building up Christian attitudes, ideals and habits? What became of the baptized girl child who

went to the home of her future mother-in-law? What became of the baptized boy who was apprenticed? Did these children no longer remain the concern of the Church? Why, in spite of all the accessions to the church in baptisms, do we remain so pitifully weak? This is a day of fact-finding, and it behooves us to find out what the facts are." *Anking Newsletter*, January, 1933.

**North China Industrial Service Union:**—This Union held its Inaural Meeting on September 17, 1932. In the short time since it has worked out an interesting program looking to the improvement of living conditions in rural villages and the coordination of institutions and organizations already working on various aspects of this task. A brief report was issued in February, 1933. Among the coordinated activities are a study by the National Geological Survey of the quantities and qualities of several economic minerals which can be mined by local people if the products mined can be marketed; the study of the textile industry in Kaoyang; and advice from the Department of Chemistry at Yenching University as to wool dyeing and the cost of vocational training in tanning and working of leather. Particular attention has been given to the weaving and knitting of wool which, though it is one of the leading products of North China, has never been an indigenous industry. Equipment suited to village industry has been experimented with and cloth already manufactured with this equipment under actual conditions. The first group to be trained in this connection represented nine districts in North China. Those on the waiting list came from quite distant places. An effort is to be made to adapt the equipment to cotton. An experiment in the organization of collective marketing of cotton was also undertaken. Standards were taught the cooperating farmers. To these most of them responded. When the cotton was put on the Tientsin market it brought a net gain in price of about ten percent. A metallurgical expert is expected to attempt the improvement of the village smelting of iron in Shansi. It is hoped, also, to introduce a more scientific and economical prac-

tice into the pottery industry. Research is to be made into glass manufacture. In addition consideration is to be given to the types of vocational training possible for rural schools anxious to fit pupils for village industry. The budget for the year is \$51,705 silver of which \$36,200 was in hand and the rest expected to materialise when this was written.

**Y.M.C.A. Progress:**—Associations conducting financial campaigns in China in the fall of 1932 report gratifying successful outcomes. Soochow went out for \$12,000 and secured \$12,627.76. Tientsin with a goal of \$12,000 reached \$13,800. Notwithstanding colossal losses resulting from Japan's invasion in January and February and a general stagnation of business throughout the year, the Shanghai Association raised \$50,000 by a special campaign. More than two hundred men, including many leading citizens, led by Major Wu Te-chen carried the Shanghai effort to victory. The same sort of devotion and cooperation marked the Soochow and Tientsin campaigns. Several Associations have recently acquired new or enlarged physical facilities for their work. Canton has completed a large unit adjacent to its main building at a cost of \$110,000 of which \$80,000 has already been raised in China. The Canton Association has also received a gift of land on Honam Island. The Hongkong Y.M.C.A. has doubled the size of its Kowloon site by purchase from the Government. The Hankow Y.M.C.A. has built an addition to its present plant which will be set aside for use as classrooms. Canton, Hongkong, Swatow, Foochow, Shanghai and Soochow are among the Associations recently reporting new or increased opportunities for religious work. "Government schools of the city," writes Mr. W. W. Brockman of Soochow, "for several years closed against our efforts, are now reopening and we have had five Bible study classes with an enrolment of 180 Government school students since last fall." Special services of worship for young people are being conducted in several cities, in addition to discussion groups and religious lectures. A number of Y.M.C.A.'s in obedience to various pressures are undertaking



a limited program of work for women. In Canton, for example, the Y.M.C.A. has called Mrs. T. M. Mak, widow of its late student secretary, to work among the families of directors, secretaries and members of the Y.M.C.A. In Foochow, where the Y.W.C.A. closed its doors several years ago, the Y.M.C.A. has set aside rooms for their special use, has organized an able and active committee of women, and is on the lookout for a qualified woman secretary. In Kaifeng there are two women on the Y.M.C.A. Board of Directors, a Committee on Woman's Work has been organized, and a few carefully chosen projects of work (including a Mothers' Club) have been undertaken.

**China Inland Mission Notes:**—Chekiang.—In the foundering of a Chinese coastal steamer, near Ningpo, on January 13, when from three to six hundred Chinese were drowned, the Mission lost Rev. E. H. Owen. He was travelling on mission business, and had been working in the Taichow district. He only reached China, from Wales, in 1931, and was one of the "200" new workers. His fellow-workers write of him as a promising missionary, a favorite with his colleagues, and as showing a keen interest in the work and its difficulties, with a natural aptitude for personal evangelism and a high view of preaching.

**Kweichow.**—Rev. J. H. M. Robinson, having been nominated by the missionaries in Kweichow, as Superintendent of the work in that province, has been appointed to that office for the usual period of three years.

**Honan.**—In the north, at Tonghsu, a local Conference was held in December, with much blessing, when sin and its results, and the work of the Holy Spirit, were emphasised, and new life seems to have come to the church. The new church building was just able to hold the crowds.

**Kiangsi.**—Preaching Bands of Chinese Evangelists have been doing good work in regions in the north of the province, formerly practically untouched by Christian effort. Some new outstations have been opened, that are self-supporting from the out-

set, some in the homes of interested persons, and these are to be regularly visited by workers from older centres. In Nanchang the Bible School men, 15 in number, gave, as arranged, the month of December to practical work, in a district some 60 li south of Nanchang, where many villages were visited, home by home, and over 2,000 Scripture portions sold, as well as many meetings held. The men returned to Nanchang for the last month of Bible study, and then went back to their homes, most of them to be, it is hoped, effective unpaid workers. The term for Chinese women opened in the same place, on March 1, for three months, twelve women being in attendance, others being hindered coming by the travel conditions in some parts of Kiangsi. The station of Tungsiang, was looted by Communist bands, in January. On Xmas Day, Kian station was reoccupied by missionaries, after having been vacant for over two years.

**Hunan.**—Near Changsha, in December, a new church building was opened, seating nearly three hundred persons. Two-thirds of its cost was given by the local church. It is fifteen years since this work was begun, by missionaries, in an old inn there. At one of the opening services in the new church, a company of soldiers attended and listened attentively.

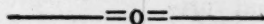
**Szechwan.**—A Communist incursion in the north-east has led to the evacuation of the lady missionaries, and it is feared the men, also, may have to leave a few stations. Prayer is asked for the Christians and their leaders these testing days.

Up till the end of January, 1933, the total baptisms reported for the year 1932, came to over 5,200, with some reports not yet in. This is for the whole of the field of the Mission in fifteen Provinces. Other statistics for the end of 1932 are:—Number of missionaries, 1326 (of whom 482 are men, 474 single women, 336 wives, 34 widows), distributed in 15 Provinces, and the New Dominion, in 318 central stations, to which are attached about 2,000 outstations, 17 hospitals, and 96 dispensaries. There are 330 schools, with about 10,000 scholars, and a still larger number of Sunday Schools.

Chinese workers number over 3,000, with 62 ordained pastors. Of the paid Chinese workers, nearly one half are partly, or wholly, paid by Chinese money. The communicants number about 70,000.

**The Taiping Rebellion:**—The *Chinese Social and Political Science Review* for January, 1933, contains an article on "The Taiping Rebellion" which aims to give "Its Economic Background and Social Theory" with a view to pointing out its fundamental as over against its frequently assumed causes. The author is Mr. C. E. Taylor an Ex-Fellow of the Harvard-Yenching Institute. He sheds much interesting light on the organization of the Taipings, their ideals of brotherhood and their attempts to apply Communistic principles. It was a move towards a social and economic order. Much of the originality of their ideas, however, the author attributes to their "solemn mixture of Confucian and Christian ideas." It was, furthermore, associated with the "sentiment of China for the Chinese" and in some of its "social and governmental ideas went back to the practice of ancient China". But it was a false light "which has exaggerated out of all proportion the doubtful Christianity of Hung Sui-hsuen and the mock heroic exploits of Colonel Gordon." This debunking process is also applied to the reign of Ch'ien Lung. The Taiping Rebellion was essentially an

agrarian movement; a revolt against Chinese civilization. As the cause therefor was in the Chinese people it was actually the Chinese people who finally defeated it. In the eyes of foreigners the Treaty of Tientsin probably did more to change the Taipings from friendly successors of the Manchus into rebels; and investigations by missionaries changed the missionary attitude as to its significance as related to Christianity. In essence it was an agrarian movement caused by distressing social and economic conditions. Nevertheless it was "The new religion of Christianity (that) breathed into this agrarian movement the hopes and ideals without which it could never have challenged the very nature and existence of Chinese civilization." The Bible was introduced as a set book in the Examinations. A quotation will show the author's estimate of the religious potentialities of this Rebellion. The Taipings gave to the world the spectacle of an army at prayer, indeed it seemed for a time as if the wrath of the Lord had descended from the pages of the Old Testament to avenge the wrongs of yet another chosen people. But for its failure the Bible might well have replaced the Classics in the Examination Halls, and Latin anthems have startled the ancestral manes which haunt the Temple of Heaven." We found this article of special interest.



### Notes on Contributors

**MR. FU-LIANG CHANG** is Rural Secretary of the National Christian Council of China.

**MR. JAMES A. Hunter** is a missionary of the American Board of Commissioners for Foreign Missions. He arrived in China in 1919. He is located at Tunghsien, Peiping.

**REV. F. H. CRUMPACKER** is a member of the Church of the Brethren Mission. He arrived in China in 1908. He is located at Ping Ting, Shansi.

**PROFESSOR H. D. Lamson** is a missionary of the American Baptist Foreign Missionary Society. He arrived in China in 1926. He is on the Faculty of the University of Shanghai.

**MR. KIANG WEN HAN** is Secretary of the Student Division of the National Committee of Y.M.C.A.'s in China.

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紀念江之公張謙恭會進協教督基湖蕪



General Chang Chih-kiang at Wuhu, March 19, 1933, with Representatives  
of Seven Churches and Missions.  
(See "Work and Workers" Page 398)